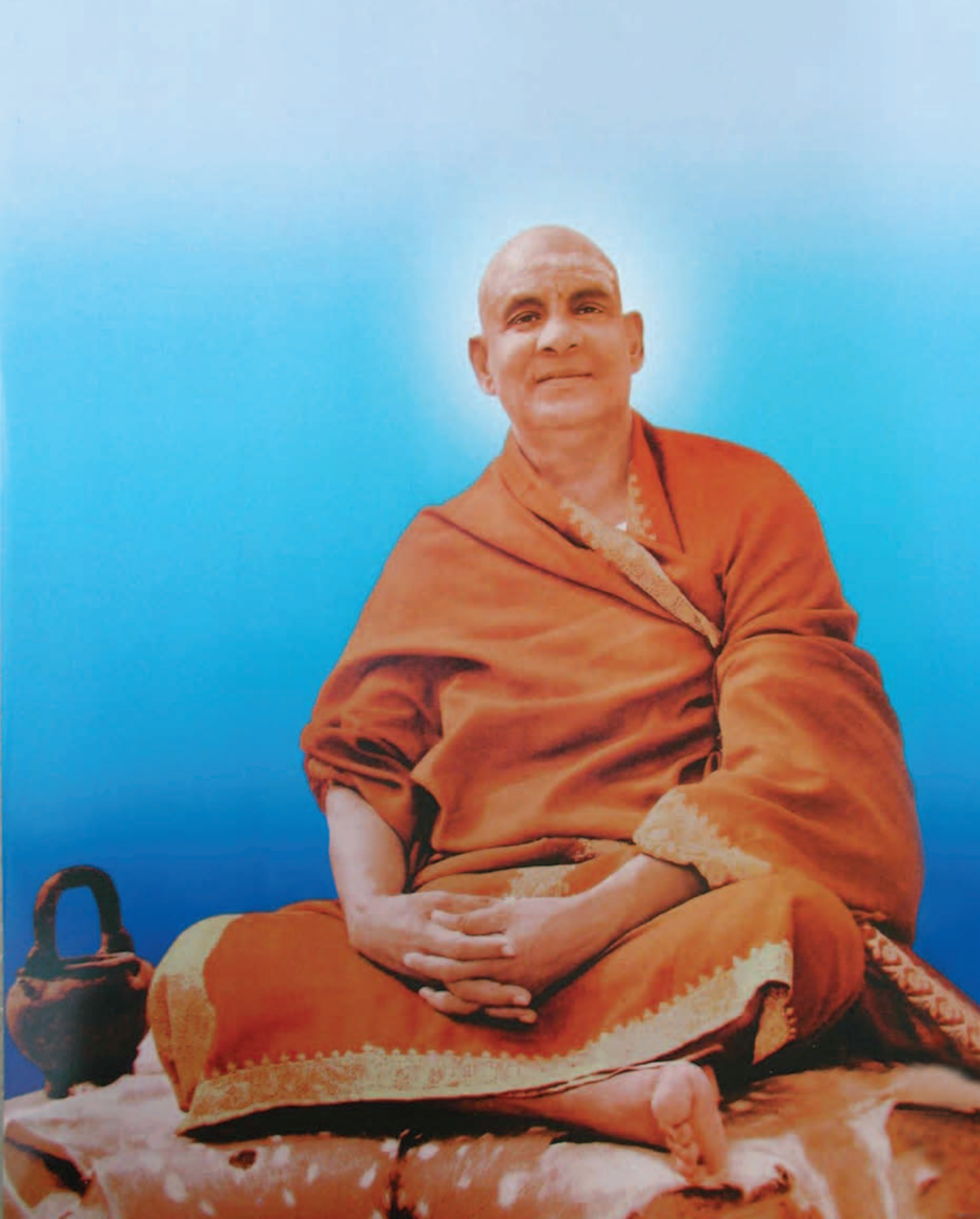




Tirth Yatra II



In humility we offer
this to
Swami Sivananda Saraswati,
who
inspired and guided
Swami Satyananda Saraswati
through his
Tirth Yatra.





छन्द मेरे खुल चुके हैं, मैं गीत सारा लिख चुका हूँ ॥

विश्व के सब ओर से, आज मेरे गीत उठते ।

चन्द्र तारों की छटा में प्राण, मेरे दीप जलते ॥

तार सारे हिल चुके हैं, मैं गीत सारा लिख चुका हूँ ।

छन्द मेरे खुल चुके हैं, तान में मैं रम चुका हूँ ॥

वेद सारे गा चुके हैं, शास्त्र सारे लिख चुके हैं ।

आज अपने ज्ञान के वे, प्राण सबको दे चुके हैं ॥

भाल का सिन्दूर तुझको, दो फूल सुन्दर दे चुका हूँ ।

छन्द मेरे खुल चुके हैं, मैं गीत सारा लिख चुका हूँ ॥

h. chand



My wishes have all matured,
I have written the whole song.

Today, my songs rise
from all directions of the world.
And in the limelight of the moon and stars,
flows the light of my prana.

All the strings have been strummed,
I have written the whole song.
My verses resound in the cosmos,
I am suffused by the tones.

All the Vedas have been sung,
all the shastras have been written.
Today I have given the prana of my
jnana to all.

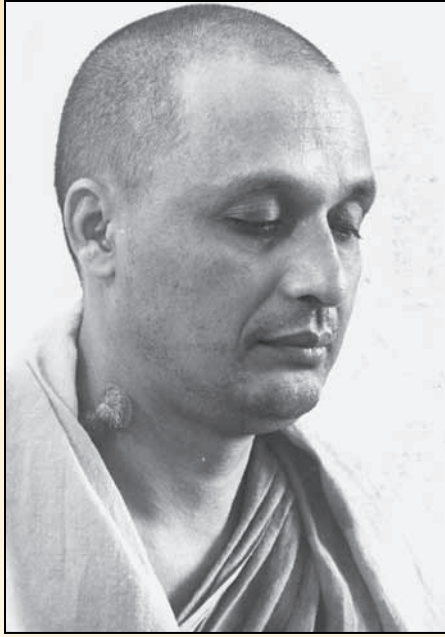
I have given you the vermillion of my forehead,
in the form of two beautiful flowers.
My wishes have all matured,
I have written the whole song.

Swami Satyanand



Tirth Yatra II

Swami Satyananda



Synopsis of the Life of Swami Satyananda Saraswati

Swami Satyananda Saraswati was born in 1923 at Almora (Uttaranchal) into a family of farmers. His ancestors were warriors and many of his kith and kin down the line, including his father, served in the army and police force.

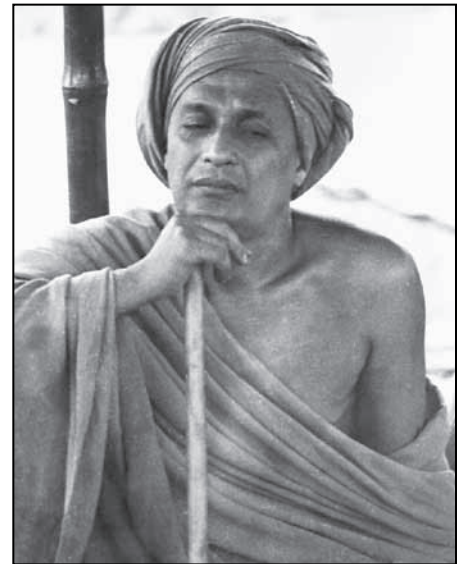
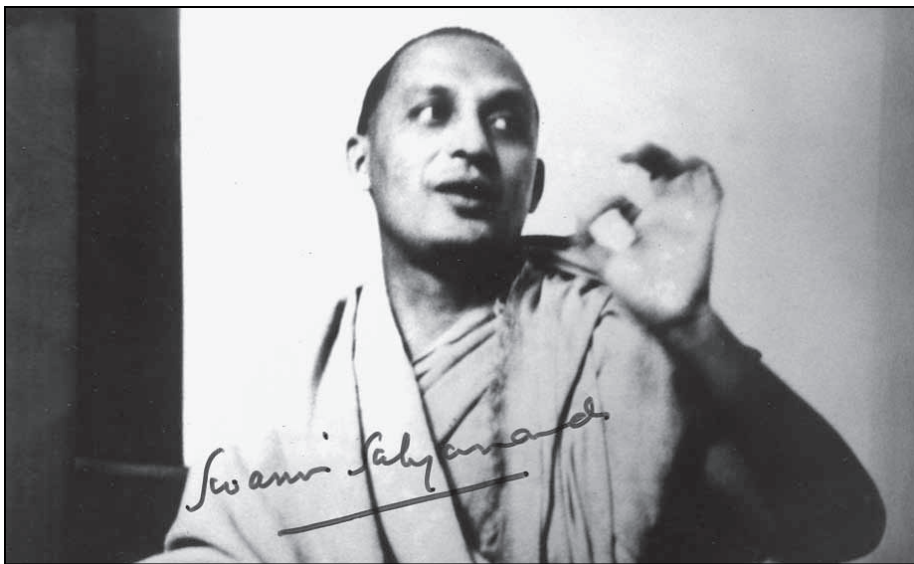
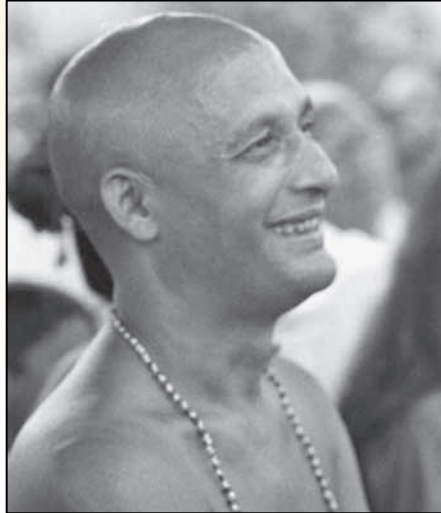
However, it became evident that Sri Swamiji had a different bent of mind, as he began to have spiritual experiences at the age of six, when his awareness spontaneously left the body and he saw himself lying motionless on the floor. Many saints and sadhus blessed him and reassured his parents that he had a very developed awareness. This experience of disembodied awareness continued,

which led him to many saints of that time such as Anandamayi Ma. Sri Swamiji also met a tantric bhairavi, Sukhman Giri, who gave him *shaktipat*, transmission of energy, and directed him to find a guru in order to stabilize his spiritual experiences.

In 1943, at the age of 20, he renounced his home and went in search of a guru. This search ultimately led him to Swami Sivananda Saraswati at Rishikesh, who initiated him into the Dashnami order of sannyasa on 12th September 1947 on the banks of the Ganges and gave him the name of Swami Satyananda Saraswati.

In those early years at Rishikesh, Sri Swamiji immersed himself in guru seva. At that time the ashram was still in its infancy and even the basic amenities such as buildings and toilets were absent. The forests surrounding the small ashram were infested with snakes, scorpions, mosquitoes, monkeys and even tigers. The ashram work too was heavy and hard, requiring Sri Swamiji to toil like a labourer carrying bucket loads of water from the Ganga up to the ashram and digging canals from the high mountain streams down to the ashram many kilometres away, in order to store water for constructing the ashram.

Rishikesh was then a small town and all the ashram requirements had to be brought by foot from far away. In addition



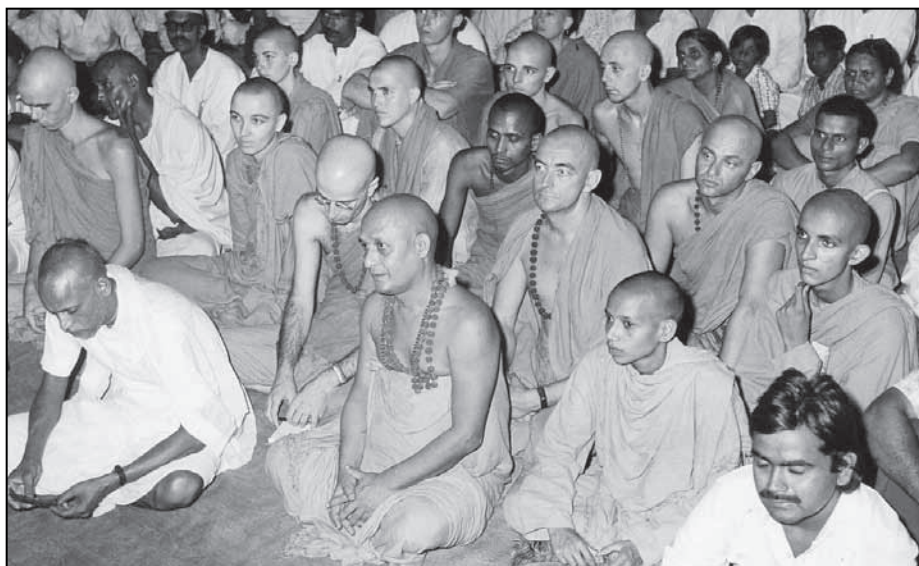
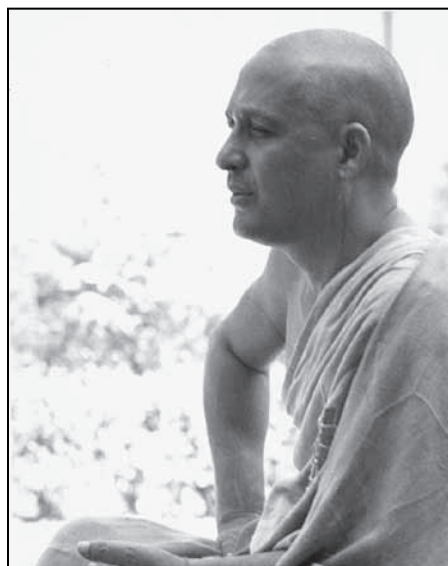
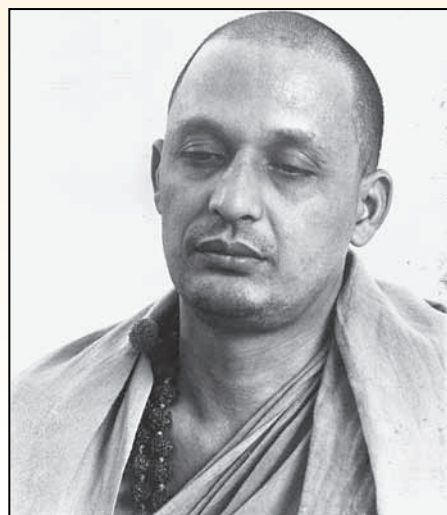
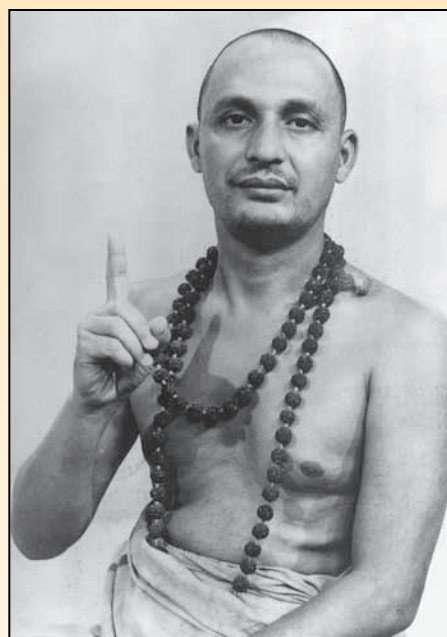
there were varied duties, including the daily pooja at Vishwanath Mandir, for which Sri Swamiji would go into the dense forests to collect bael leaves. If anyone fell sick there was no medical care and no one to attend to them. All the sannyasins had to go out for bhiksha or alms as the ashram did not have a mess or kitchen.

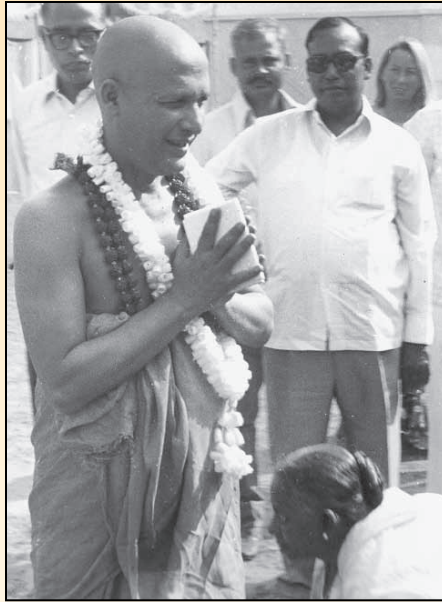
Of that glorious time when he lived and served his guru, Sri Swamiji says that it was a period of total communion and surrender to the guru tattwa, whereby he felt that just to hear, speak of or see Swami Sivananda was yoga. But most of all through his nishkama seva he gained an enlightened understanding of the secrets of spiritual life and became an authority on yoga, tantra, Vedanta, Samkhya and kundalini yoga. Swami Sivananda said of Swami Satyananda, "Few would exhibit such intense vairagya at such an early age. Swami Satyananda is full of the Nachiketa element." Although he had a photographic memory, a keen intellect, and his guru described him as a versatile genius, Swami Satyananda's learning did not come from books and study in the ashram. His knowledge unfolded from within through his untiring seva as well as his abiding faith and love for Swami Sivananda, who told him, "Work hard and you will be purified. You do not have to search for the light; the light will unfold from within you."

In 1956, after spending twelve years in guru seva, Swami Satyananda set out as a wanderer (*parivrajaka*). Before his departure Swami Sivananda taught him kriya yoga and gave him the mission to "spread yoga from door to door and shore to shore".

As a wandering sannyasin, Swami Satyananda travelled extensively by foot, train, horse, boat, bullock-cart and elephant throughout India, Afghanistan, Burma, Nepal and Ceylon. During his sojourns, he met people from all strata of society and began formulating his ideas on how to spread the yogic techniques. Although his formal education and spiritual tradition was that of Vedanta, the task of disseminating yoga became his movement.

His mission unfolded before him in 1962 when he founded the International Yoga Fellowship Movement with the aim of creating a global fraternity of yoga. As his mission was revealed to him at Munger, Bihar, he established the Bihar School of Yoga in Munger. Before long his teachings were rapidly spreading throughout the world. From 1963 to 1982, Swami Satyananda took yoga to each and every





corner of the world, to people of every caste, creed, religion and nationality. He guided millions of seekers in all continents and established centres and ashrams in different countries.

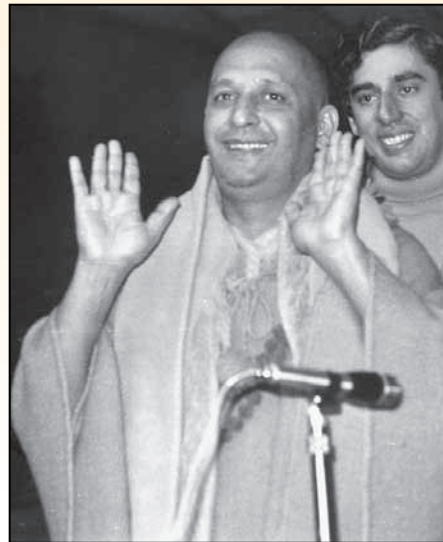
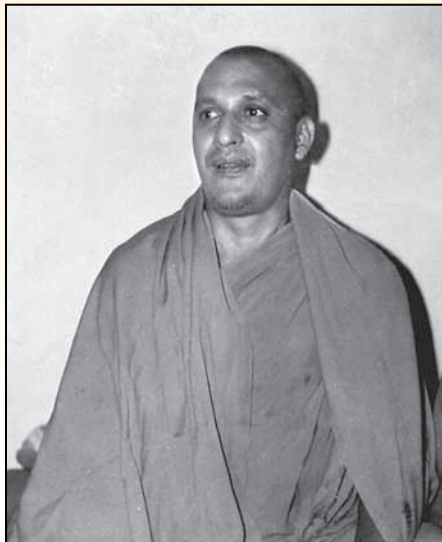
His frequent travel took him to Australia, New Zealand, Japan, China, the Philippines, Hong Kong, Malaysia, Thailand, Singapore, USA, England, Ireland, France, Italy, Germany, Switzerland, Denmark, Sweden, Yugoslavia, Poland, Hungary, Bulgaria, Slovenia, Russia, Czechoslovakia, Greece, Saudi Arabia, Kuwait, Bahrain, Dubai, Iraq, Iran, Pakistan, Afghanistan, Colombia, Brazil, Uruguay, Chile, Argentina, Santo Domingo, Puerto Rico, Sudan, Egypt, Nairobi, Ghana, Mauritius, Alaska and Iceland. One can easily say that Sri Swamiji hoisted the flag of yoga in every nook and cranny of the world.

Nowhere did he face opposition, resistance or criticism. His way was unique. Well-versed in all religions and scriptures, he incorporated their wisdom with such a natural flair that people of all faiths were drawn to him. His teaching was not just confined to yoga but covered the wisdom of many millenniums.

Sri Swamiji brought to light the knowledge of tantra, the mother of all philosophies, the sublime truths of Vedanta, the Upanishads and Puranas, Buddhism, Jainism, Sikhism, Zoroastrianism, Islam and Christianity, including a modern scientific analysis of matter and creation. He interpreted, explained and gave precise, accurate and systematic explanations of the ancient systems of tantra and yoga, revealing practices hitherto unknown.

It can be said that Sri Swamiji was a pioneer in the field of yoga because his presentation had a novelty and freshness. Ajapa japa, antar mouna, pawanmuktasana, kriya yoga and prana vidya are just some of the practices which he introduced in such a methodical and simple manner that it became possible for everyone to delve into this valuable and hitherto inaccessible science for their physical, mental, emotional and spiritual development.

Yoga nidra was Sri Swamiji's interpretation of the tantric system of nyasa. With his deep insight into this knowledge, he was able to realize the potential of this practice of nyasa in a manner which gave it a practical utility for each and every individual, rather than just remaining a prerequisite for worship. Yoga



nidra is but one example of his acumen and penetrating insight into the ancient systems.

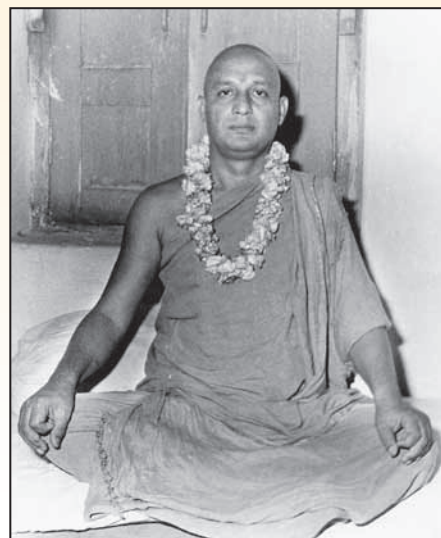
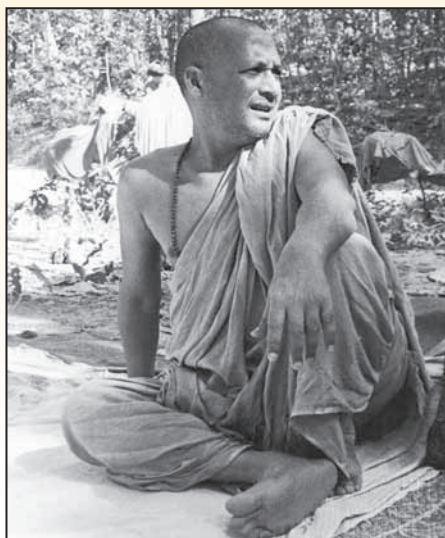
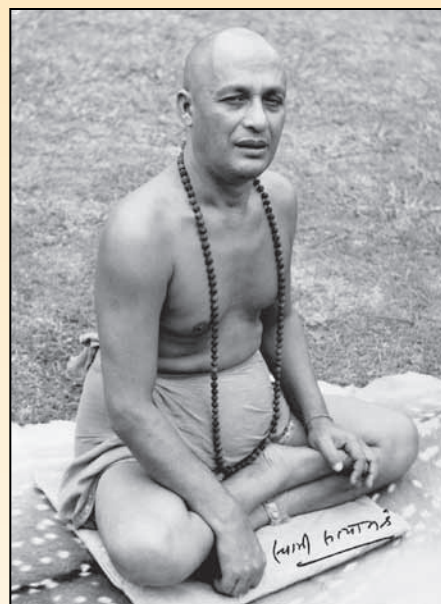
Sri Swamiji's outlook was inspiring, uplifting as well as in-depth and penetrating. Yet his language and explanations were always simple and easy to comprehend. During this period he authored over eighty books on yoga and tantra which, due to their authenticity, are accepted as textbooks in schools and universities throughout the world. These books have been translated into Italian, German, Spanish, Russian, Yugoslavian, Chinese, French, Greek, Iranian and most other prominent languages of the world.

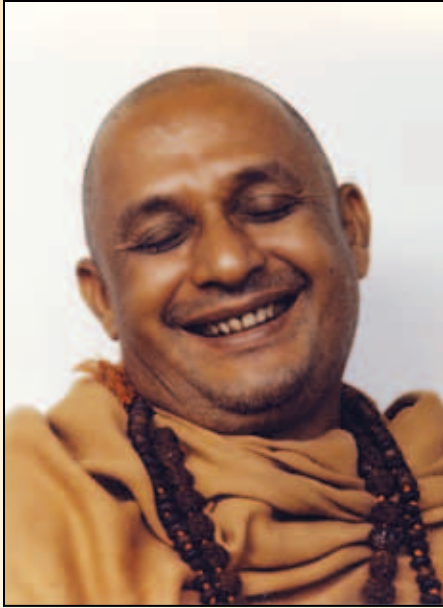
People took to his ideas and spiritual seekers of all faiths and nationalities flocked to him. He initiated thousands into mantra and sannyasa, sowing in them the seed to live the divine life. He exhibited tremendous zeal and energy in spreading the light of yoga, and in the short span of twenty years Sri Swamiji fulfilled the mandate of his guru.

Thus, by 1983, Swami Satyananda's tireless efforts to spread the message of yoga had touched the whole world. He had also trained a core of sannyasins to transmit the yogic techniques for different needs and cultures, and they had established many Satyananda Yoga ashrams, schools and centres around India and the world. Bihar School of Yoga was well established and recognized throughout the world as a reputed and authentic centre for learning yoga and the spiritual sciences. More than that, yoga had moved out of the caves of hermits and ascetics into the mainstream of

society. Whether in hospitals, jails, schools, colleges, business houses, the sporting and fashion arenas, the army or navy, yoga was in demand. Scientific research into yogic techniques was being conducted all over the world. Professionals such as lawyers, engineers, doctors, business magnates and professors were incorporating yoga into their lives. So too were the masses. Yoga had become a household word.

Then, at the peak of his accomplishment, Sri Swamiji renounced all that he created. He appointed Swami Niranjanananda as his successor and gave him the mandate to continue the work, and then began to gradually withdraw from the teaching and administering of the yoga movement. In 1988, Sri Swamiji renounced disciples, establishments and institutions, and departed from Munger,





never to return again. He went on a pilgrimage through the *siddha teerthas* (spiritual centres) of India as a mendicant, without any personal belonging or assistance from the ashram or institutions he had founded.

At Tryambakeshwar, before the jyotirlingam of Lord Mrityunjaya, his ishta devata, he renounced his garb and lived as an avadhoota. And here, at the source of the Godavari River near Neel Parbat, while performing chaturmas anushtana, his future place of abode and sadhana were revealed to him. He received the mandate for a new mission, to progress toward the cosmic dimension through unbroken remembrance and repetition of the Lord's name with every breath. On 8th September, 1989, birthday of his guru Swami Sivananda, he heard the

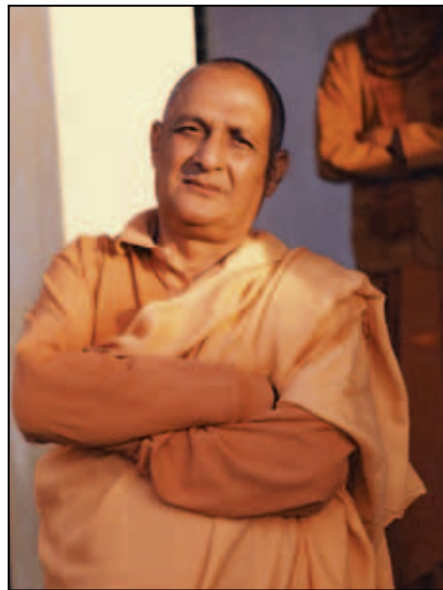
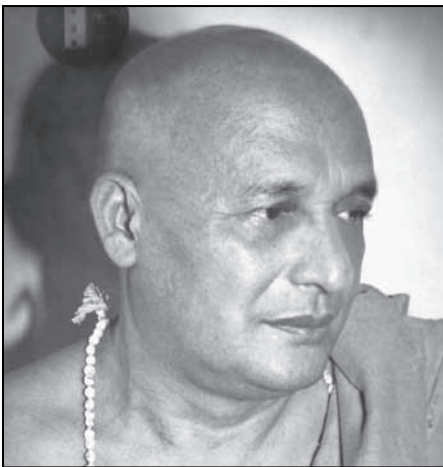
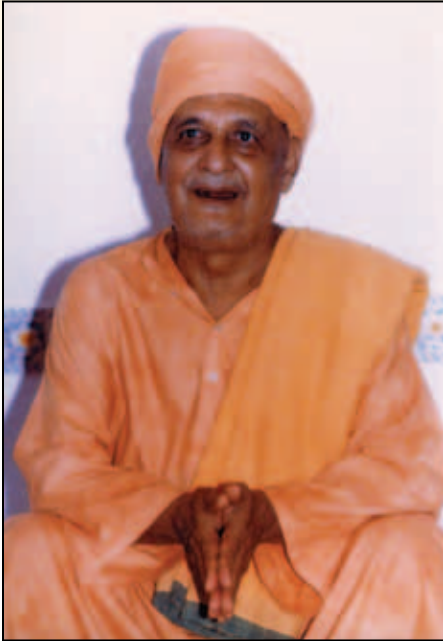
voice loud and clear, "Chitabhoomi", and saw a vision of the place where he was intended to go.

Swami Satyananda did not choose Rikhia, it was chosen for him. After leaving Munger, while roaming the length and breadth of India, he came across many beautiful places where he was invited to take up residence. However, in keeping with his style of surrender he awaited the mandate of his ishta and guru, which guided him to the small nondescript, unknown village of Rikhia, on the outskirts of Baba Baidyanath Dham in Deoghar (Jharkhand), the *chitabhoomi* or cremation ground of Sati, consort of Shiva.

Sri Swamiji arrived at Rikhia on 23rd September 1989, at midday, the day of vernal equinox, when nature is in perfect balance as the day and night are equal. Soon after, he lit a *dhuni* or fire and called it Mahakal Chita Dhuni. Lighting a dhuni is a very ancient tradition among sadhus. It is believed that the ash from a sadhu's dhuni is very potent, for his entire day is spent in front of the dhuni and all his acts are performed with the fire as witness.

The Rikhia that Swami Satyananda arrived in was still living in the sixteenth century. There were no roads, electricity, telephones, newspapers, television or shops. However, its vibrations were pure and spiritual, providing an ideal climate for the seclusion which he imposed on himself. He began a life of intensive spiritual practice, entering the lifestyle of paramahansas who do not work for their flock and mission alone, but have a universal vision. His first anushtana commenced in 1989 during Ashwin Navaratri: the performance of ashtottar-shat-laksh (108 lakh) mantra purascharana which took him three hundred days to complete. He gave up the geru cloth and donned the kaupeen, loin cloth, an important hallmark in the life of a sadhu denoting that vairagya and dispassion are an inherent part of his being. He no longer associated with any institutions, nor gave diksha, upadesha or received dakshina, but remained in seclusion and sadhana.

In a conclusive message, he told all, "I have nothing more to say to anyone and no further guidance to give. For over twenty years I have lived with the people answering their questions and helping them on their spiritual path. Now



I withdraw my responsibility. Those who are receptive, they will surely benefit from what I have told them, but those who are not, they will now have to find their own way.”

In 1990, he designated the sadhana sthal as Sri Panch Dashnam Paramahansa Alakh Bara, denoting it as a place where a sannyasin who has perfected himself consolidates his learning and gives it momentum to attain greater spiritual heights. The *ishta devi*, presiding goddess, of the akhara was established as Tulsi Ma, the benevolent force presiding over all spheres. Now Sri Swamiji undertook the vow of *panchagni*, the five-fire austerity, in which he performed higher sadhanas sitting before five blazing fires outdoors during the hottest months of the year. The vow culminated in 1998. The fire lit by Sri Swamiji is still burning at Rikhiapeeth and is worshipped daily at sunrise and sunset with aromatic herbs amidst the chanting of vedic mantras.

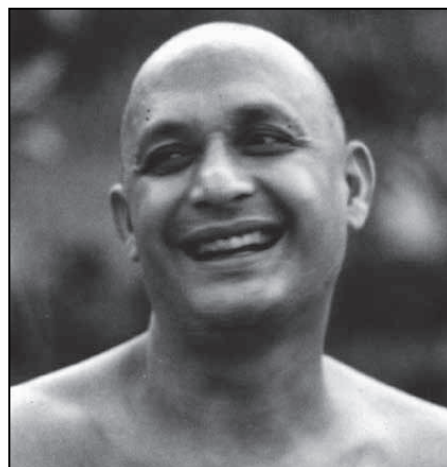
In 1991, Swami Satyananda received another divine mandate: “Take care of your neighbours as I have taken care of you.” Seeking to strike a balance between the personal aspect of spiritual liberation and the social aspect of helping others, he gave Swami Niranjanananda a new task for Sivananda Math: service to and improvement of the living conditions of the tribal people in the thousands of villages surrounding Rikhiadham. Thus, from 1991 onwards, Sivananda Math undertook to finance and construct homes for the homeless, provide for clean drinking water, essential medical facilities, free clothing and household items. In the second phase of assistance, means of sustainable livelihood were provided.

In 1994, in a month-long darshan, Sri Swamiji gave a new message, of bhakti yoga. He said that the purpose of human life is to realize God through love and to serve God by helping humanity. He prophesied that while hatha yoga and raja yoga were the panacea of the twentieth century, devotion to God and bhakti yoga would be the panacea of the twenty-first.

In 1995, Sri Swamiji held the first Sat Chandi Maha Yajna, invoking the Cosmic Mother through a tantric ceremony hitherto not witnessed by common people. During this event, Sri Swamiji also passed on his spiritual and sannyasa sankalpa to Swami Niranjanananda.

In 1996, the annual event included Rama Naam Aradhana and Sita-Rama Vivaha, and in 1997, Sri Swamiji declared it as Sita Kalyanam. In 2001, for the first time he revealed that the yajna was part of the 12-year Rajasooya Yajna, a ceremony that is traditionally performed by a conqueror.

“I am performing the Rajasooya Yajna not as a conqueror of land, wealth or people, but because I was able to establish an empire of yoga, which is the need of today in our civilization,” said Sri Swamiji. “Yoga works at the spiritual, mental and physical levels to improve the quality of life, and that is also the concept of prosperity in today’s society. We have wealth, but we lack quality of life and peace of mind. I am performing the Rajasooya Yajna to re-establish peace of mind, to re-equip people





with the riches of contentment, happiness, joy and wellbeing.”

In 1998, Sri Swamiji also inspired Sivananda Math to undertake an education project. Thus scholarships were given to deserving students of Rikhia panchayat with special emphasis on the education of girls. English classes were also started at the ashram. By 2001, nearly all eligible children aged between 6–12 years of Rikhia panchayat had been adopted into the ever-expanding family of Swami Satyananda. In 2003, computer training was started. The girls, called *kanyas*, were also taught chanting of Sanskrit stotras. The boys, *batuks*, were simultaneously introduced to Gayatri mantra, Bhagavad Gita, surya namaskara, and rituals of havan and worship. Today these little children confidently conduct all the ceremonies and rituals at Rikhiapeeth before thousands of devotees who come to participate in these events.

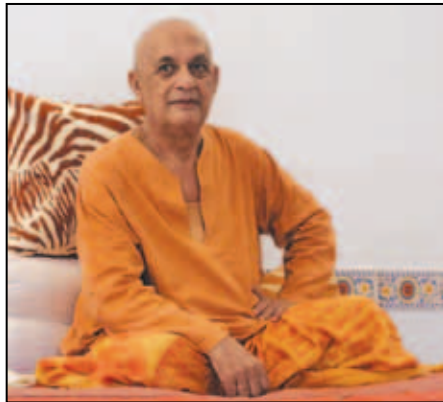
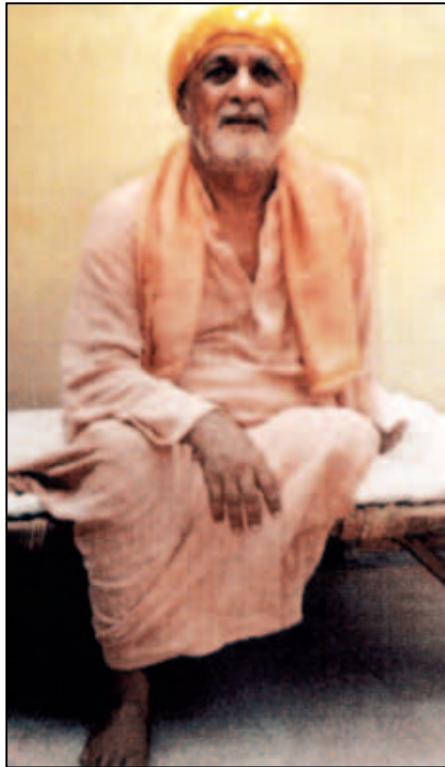
In 2004, Sivananda Ashram was formed with the main thrust of looking after the elderly and infirm, including

widows. It has also undertaken a project to provide one wholesome meal a day to the children and elderly of Rikhia panchayat.

Thus, in a short span of time, a silent revolution has taken place in Rikhia. It was all made possible by a sannyasin who came to this place to live in solitude. Sri Swamiji says, “After coming to Rikhia my cataracted vision was corrected. I have lived a spiritual life for more than sixty years. I have practised every form of yoga, but ultimately I found that when I began to think about others, God began to think about me. On my guru’s instructions, I lit the flame of yoga in Munger and the light of seva in Rikhia. This is the requirement of humanity today.”

In 2007, Sri Swamiji announced the formation of Rikhiapeeth. He said, “The Rikhia ashram will now be known as Rikhiapeeth. Peeth means ‘seat’, an apt term for Rikhia as the instructions given to me by Swami Sivananda have culminated and fructified here. Rikhia is an ashram in the original sense of the word because here a lifestyle is lived. Swami Satyasangananda is the Peethadishwari of Rikhiapeeth and has been given the sankalpa that the three cardinal teachings of Swami Sivananda, serve, love and give, will be practised and lived here. This is the future vision of Rikhiapeeth.”

In 2009, after participating in and giving darshan during Sat Chandi Mahayajna and Yoga Poornima where Sri Swamiji inspired everyone to lead the righteous life and bid final farewell to the thousands who had gathered to participate in these events, he entered into mahasamadhi on the midnight of 5th December and merged into Swami Sivananda, our sadguru.



Institutions Inspired by Swami Satyananda Saraswati



International Yoga Fellowship Movement (IYFM), 1956



Bihar School of Yoga (BSY), 1963



Sivananda Math (SM), 1984



Yoga Research Foundation (YRF), 1984



Sri Panchdashnam Paramahansa Alakh Bara (PPAB), 1989



Bihar Yoga Bharati (BYB), 1994



Yoga Publications Trust (YPT), 2000



Sivananda Ashram (SA), 2006

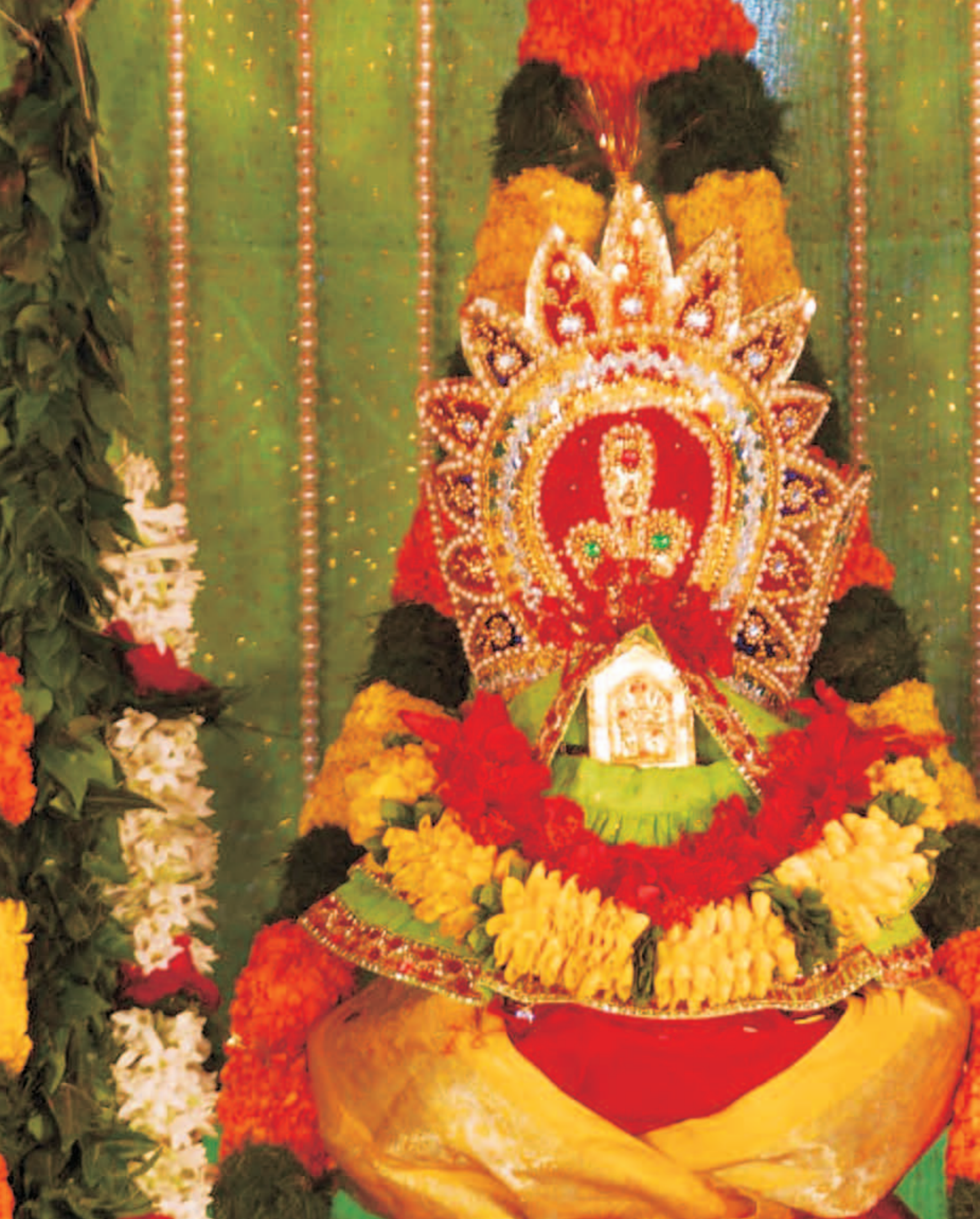


Rikhiapeeth, 2007



Sannyasa Peeth, 2010

*We are your creations,
We are your visions,
We are your aspirations,
Grant us wisdom to know the appropriate,
Grant us determination to do the appropriate,
Let your grace flow through us . . .*

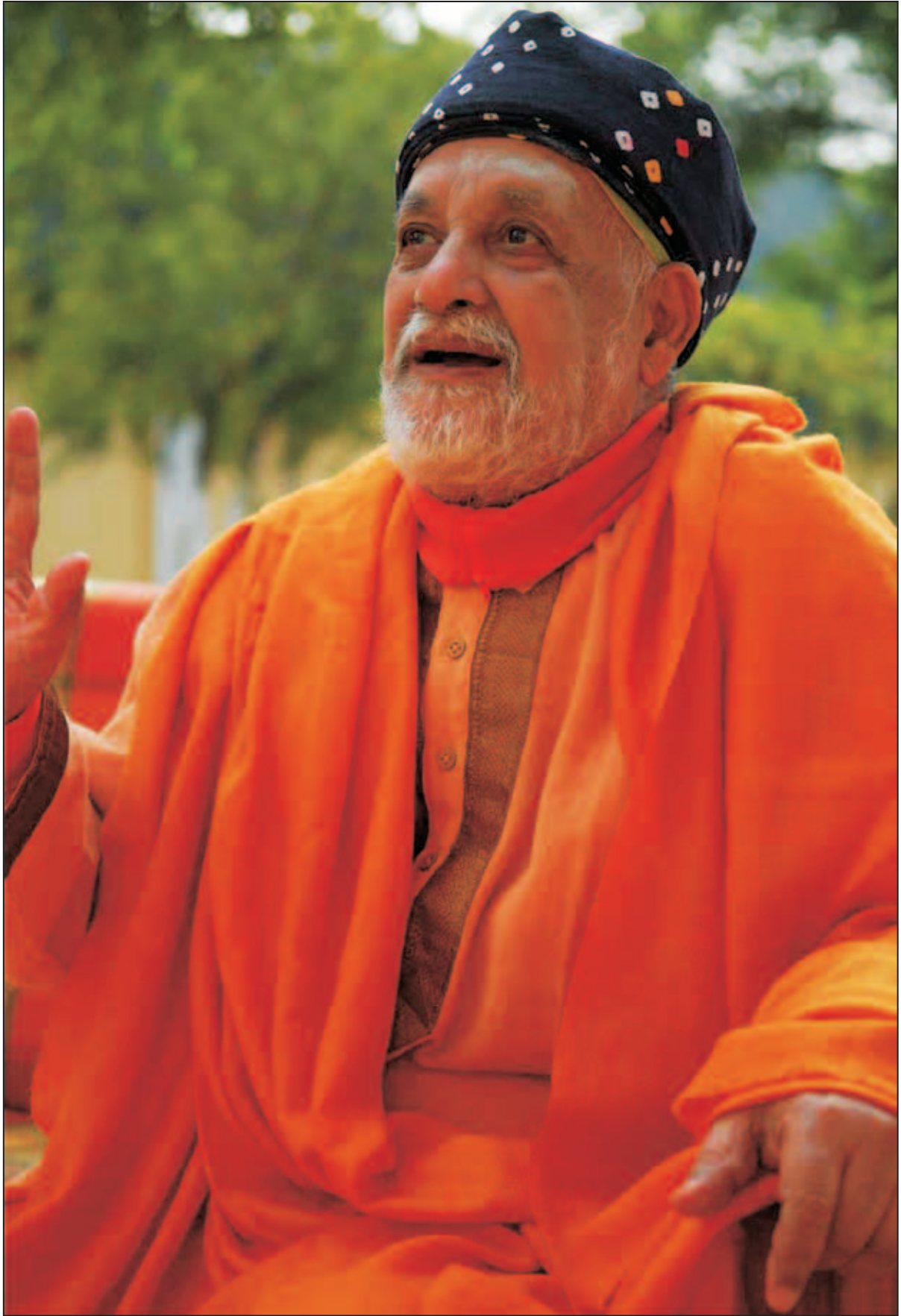


2007

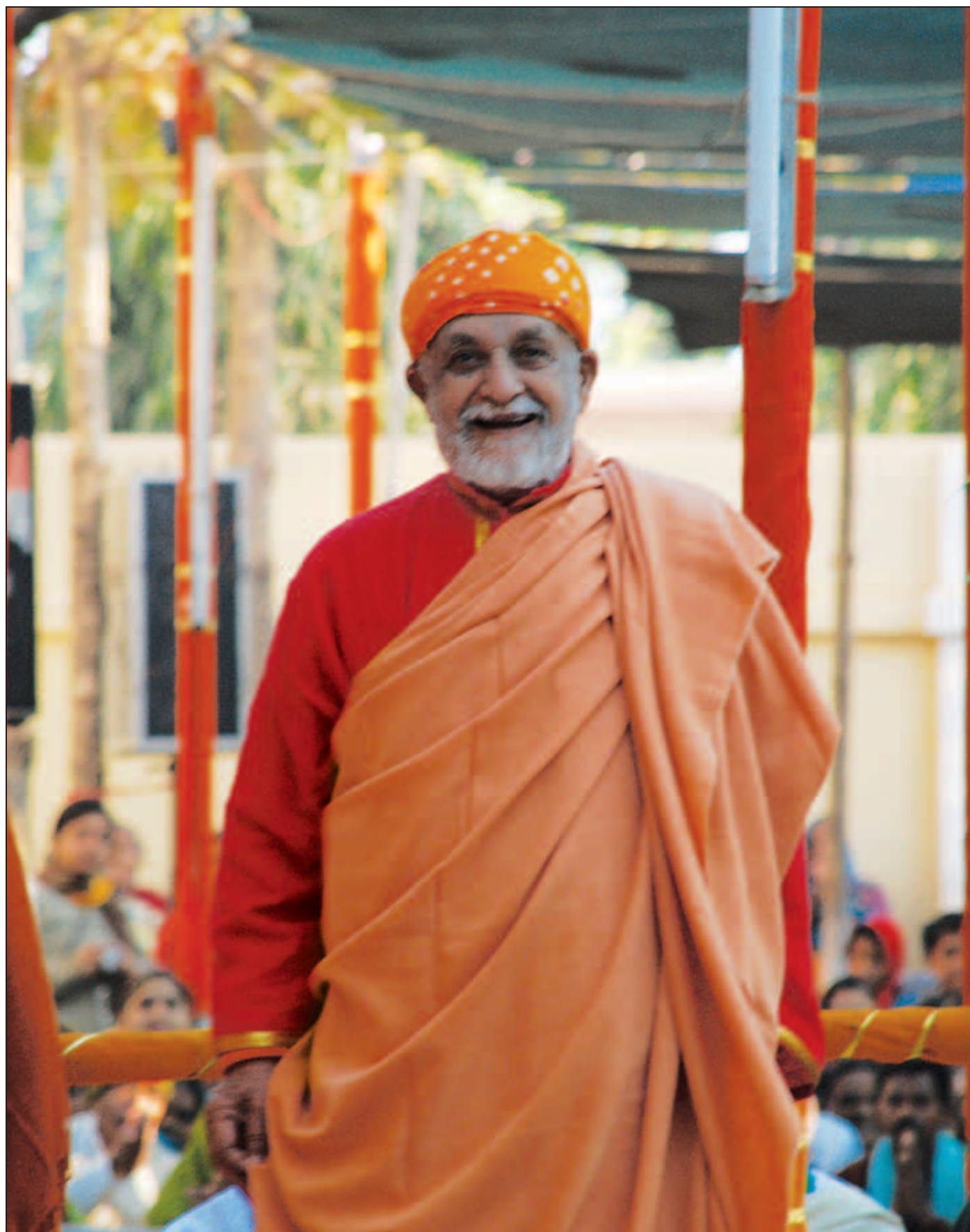
Sat Chandi Mahayajna















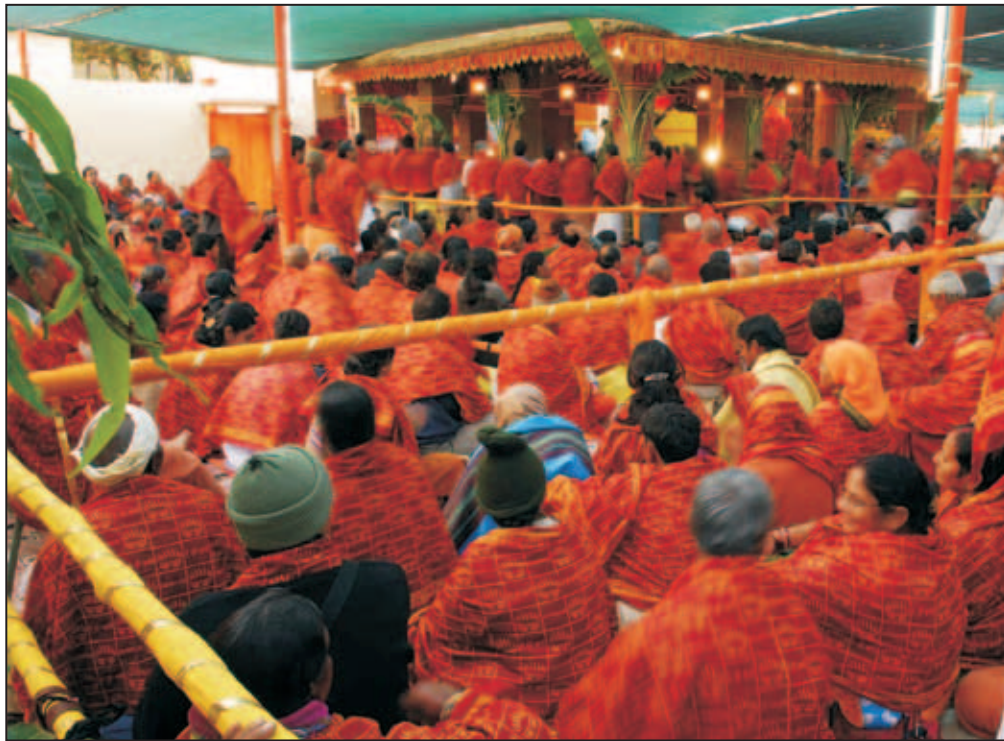


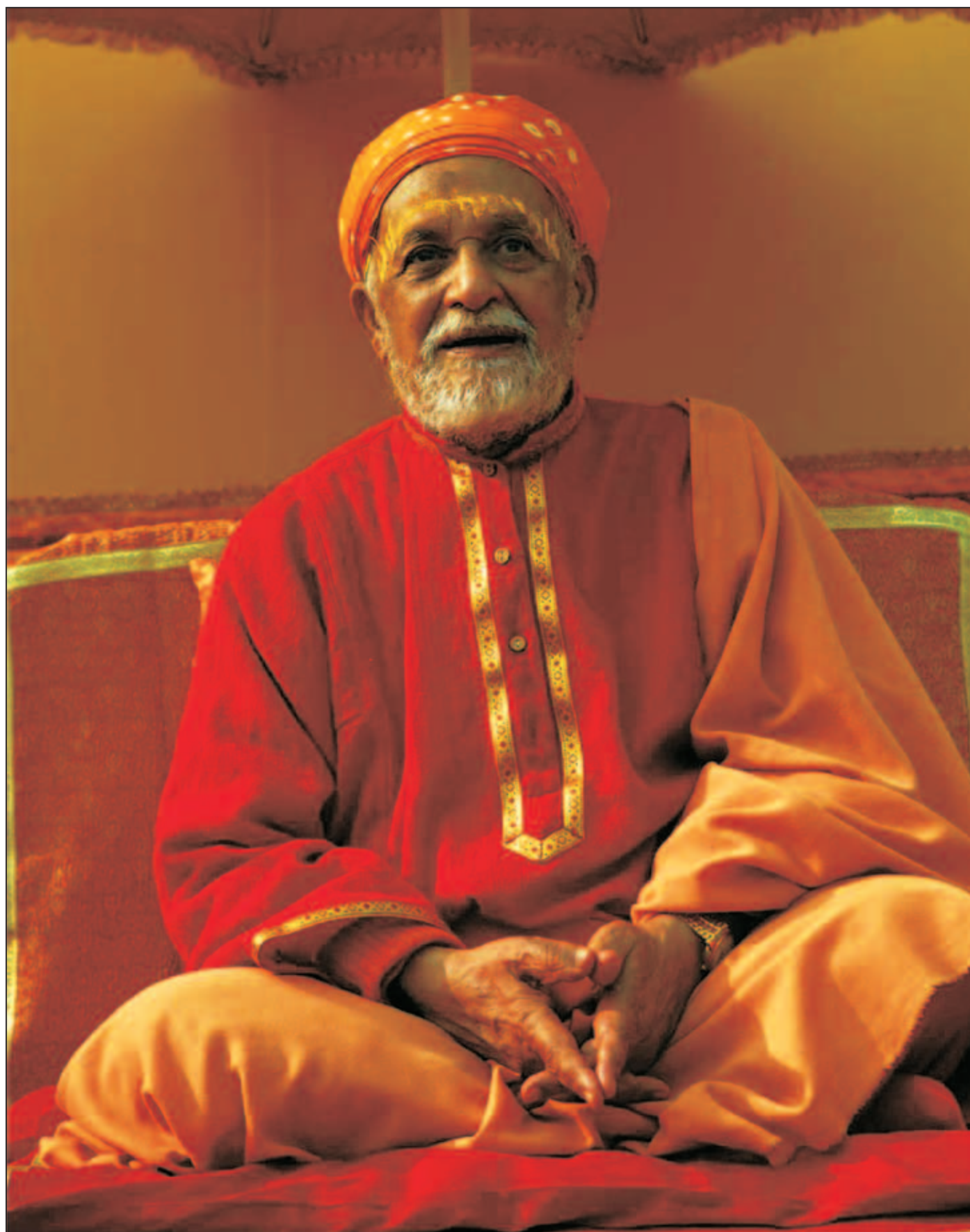




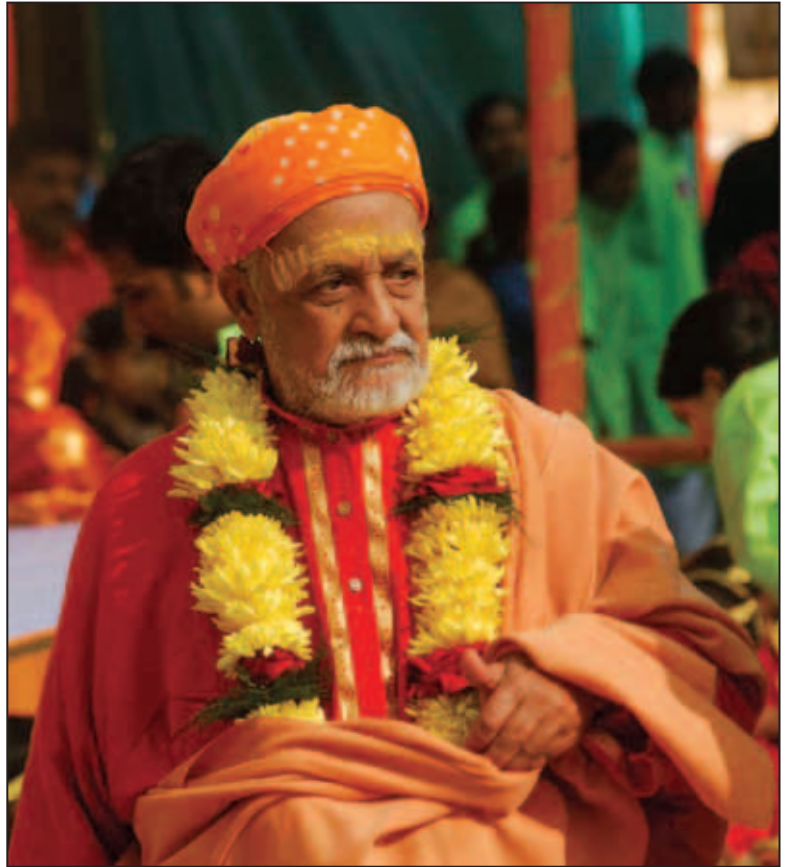








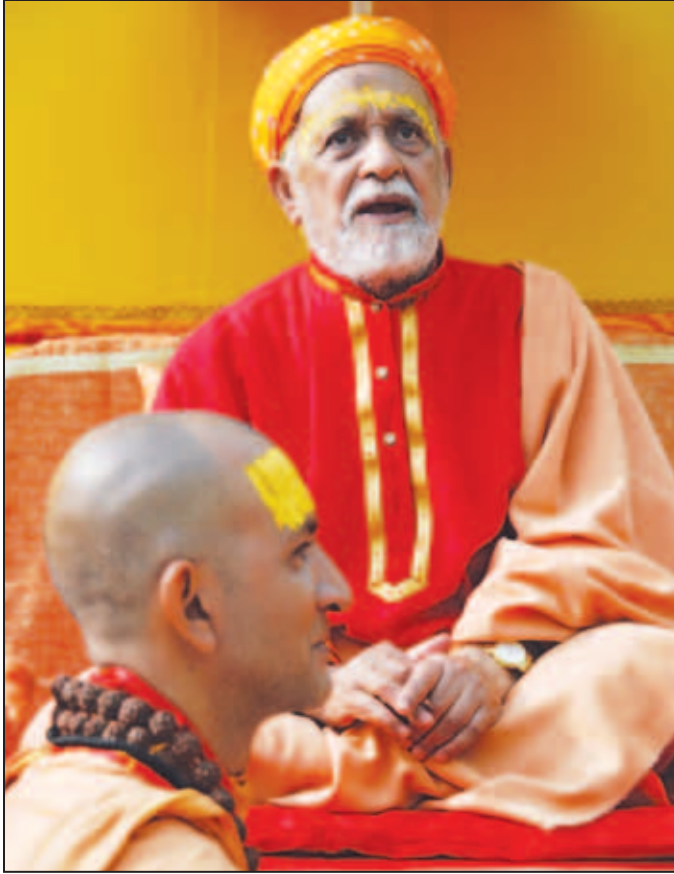










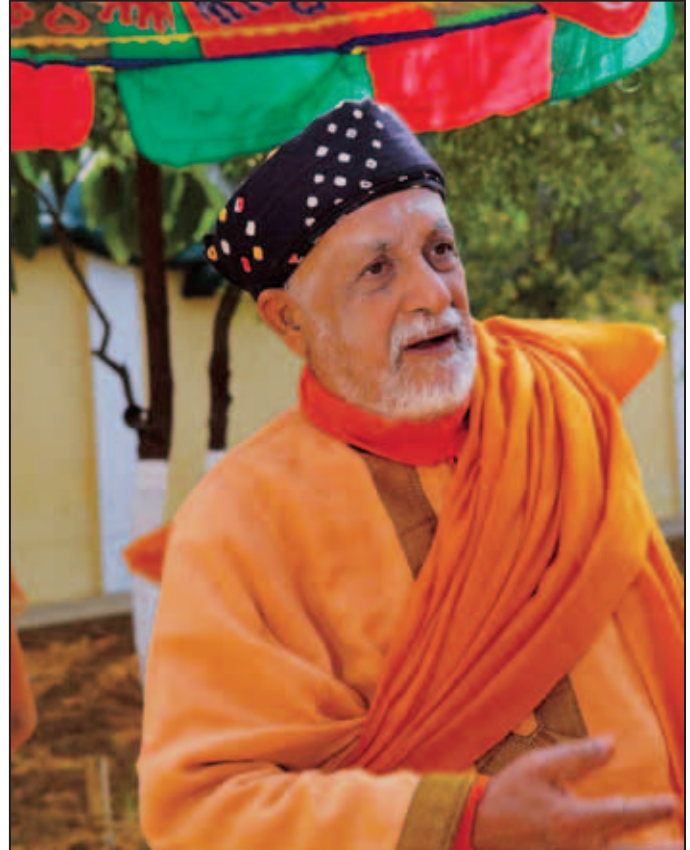
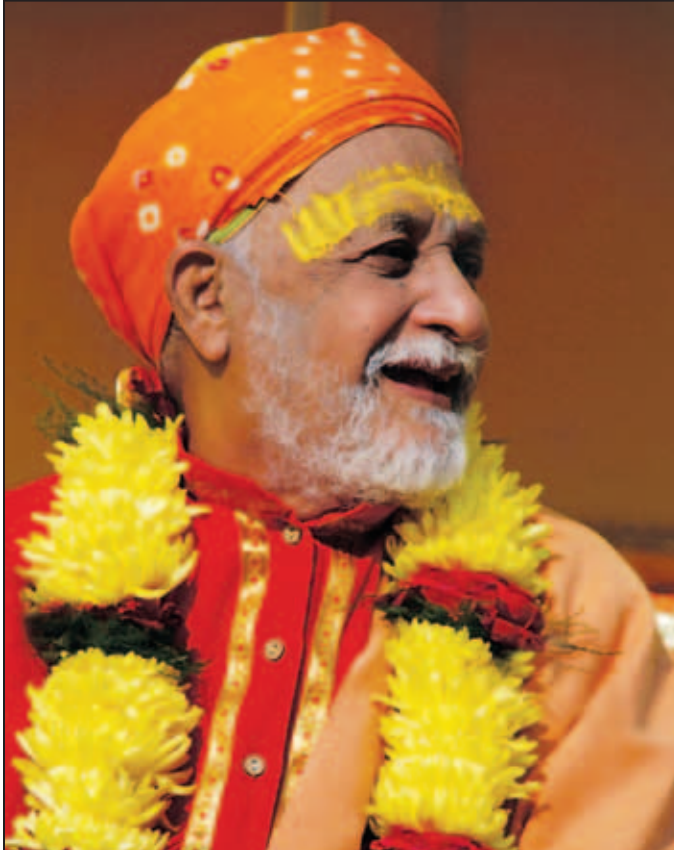


Namo Narayana

The place where you are is called Rikhiapeeth. Just as you have Govardhan Peeth or Sharada Peeth, this is a different peeth called Rikhiapeeth. Its mantra is *Aim Hreem Kleem*. It has just been born. It is not even registered, just the naming ceremony has taken place. We will have it constitutionalized, we will have a memorandum, an association, and make it acceptable to the country and people. It will not be a Hinduistic institution. It will have a spiritual tone, not a secular tone. I do not think that secularity is right for anyone, but people say they believe in it without thinking about what it means. Nobody is secular. So Rikhiapeeth will have a spiritual tone, and at the centre of its spiritual tone will be the masses.

The salt of the earth are the poor people. Eighty percent of India is poor. They make up eighty percent of Rikhia Panchayat too. It is these people we have to keep in mind. They live a pathetic life, and we have to do something to raise their standard of living. What is written in your newspapers and books is rubbish. Unless you are able to bring happiness to each and every person, your philosophy is a farce. It is meaningless. Your religions are futile.

The responsibility of religion is to help mankind, but it has never done that. Just read history. Religions have failed in this and history bears witness. The greatest wars were created by religions. The worst genocides were caused by religions. So what should be your approach to religion? At this point of time we have to see whether to re-establish religion, reconstruct religion, or reject it. We are



thinking individuals. If there is a cobra in our house, how will we deal with it? We cannot say, "It is my mother's pet." Religions have to come to man's rescue, and not create more problems. Peace, shanti, and ahimsa should be the slogan, aim and purpose of religion. This is the religion we are talking about in the mantra *Aim Hreem Kleem*.

I received three instructions from my guru, Swami Sivananda: serve, love and give. These precepts became the sadhana to be perfected in my life, and took a definite form when I came to Rikhia. To help others grow and become better in all respects, external and internal, social and personal is my sankalpa. Whatever methods I have adopted over the years, whether yoga or the activities in Rikhia,



were only a means to fulfil this sankalpa. All of you must learn to live for others apart from making individual resolutions.

The Rikhia ashram will now be known as Rikhiapeeth. *Peeth* means 'seat', an apt term for Rikhia as the instructions given by Swami Sivananda have culminated and fructified here. Rikhia is an ashram in the original sense of the word because here a lifestyle is lived. Swami Satyasangananda is the Peethadhishwari of Rikhiapeeth and has been given the sankalpa that the three cardinal teachings of Swami Sivananda will be practised and lived here. This is the future vision of Rikhiapeeth.

—Swami Satyananda Saraswati







2008

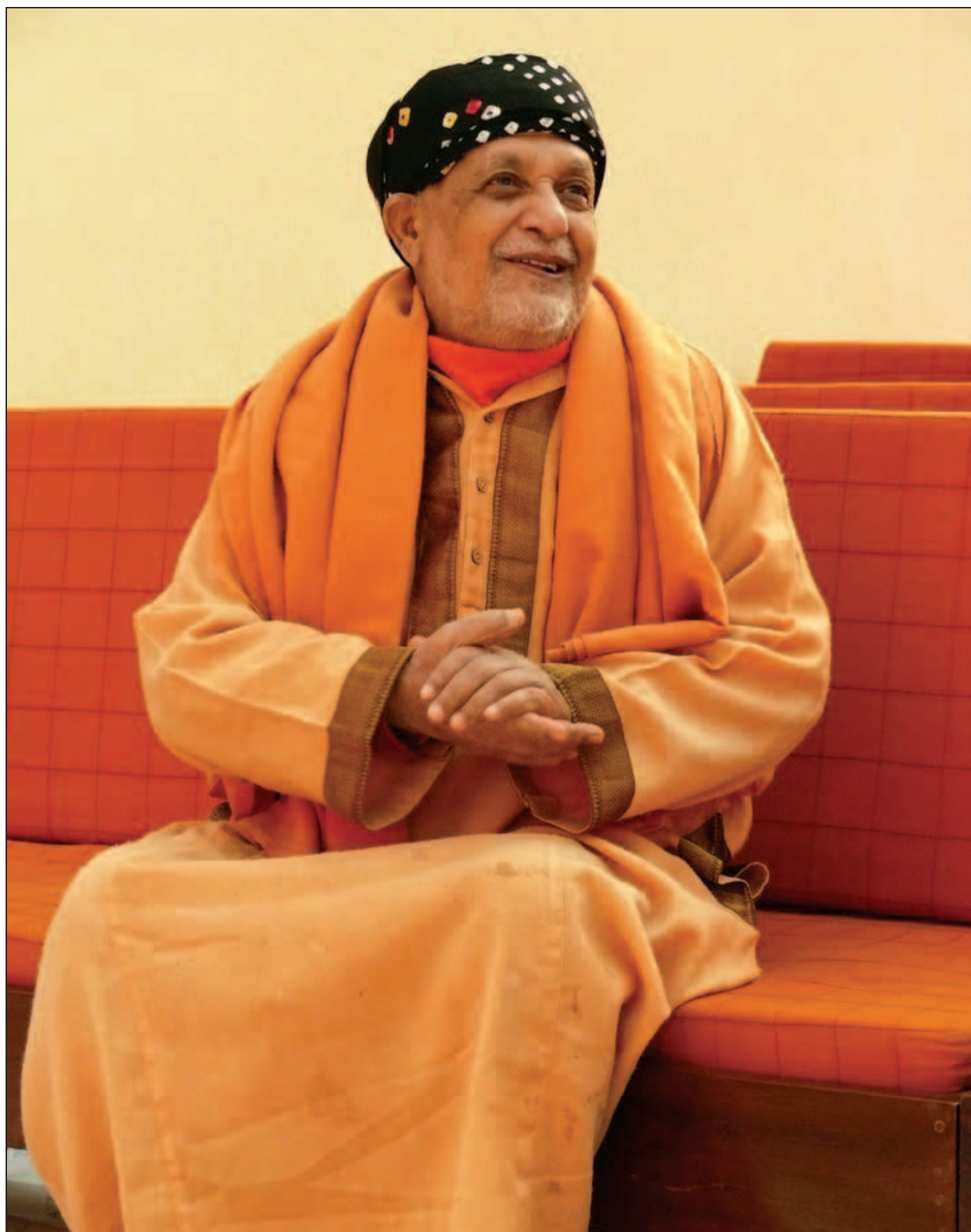
Sat Chandi Mahayajna

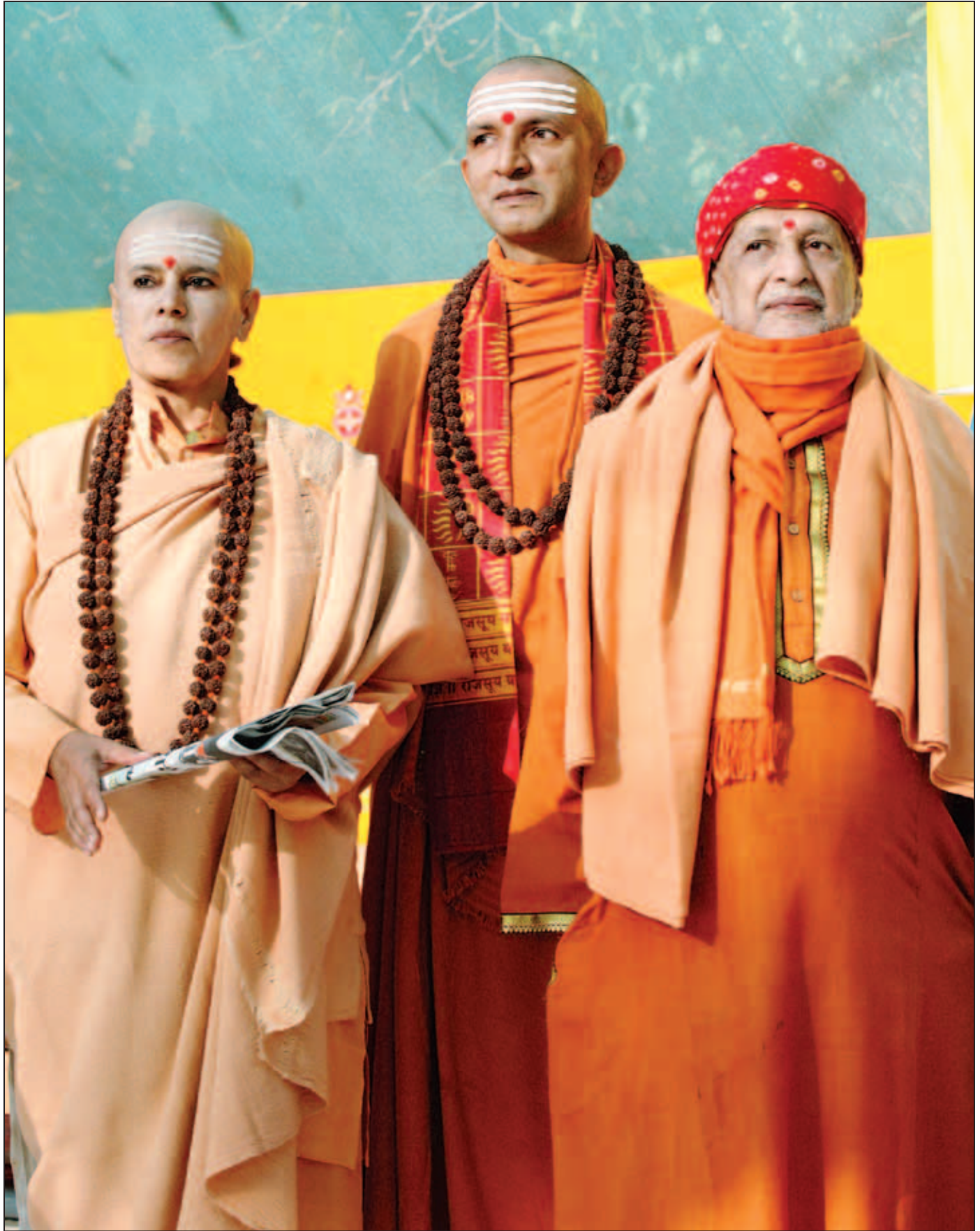


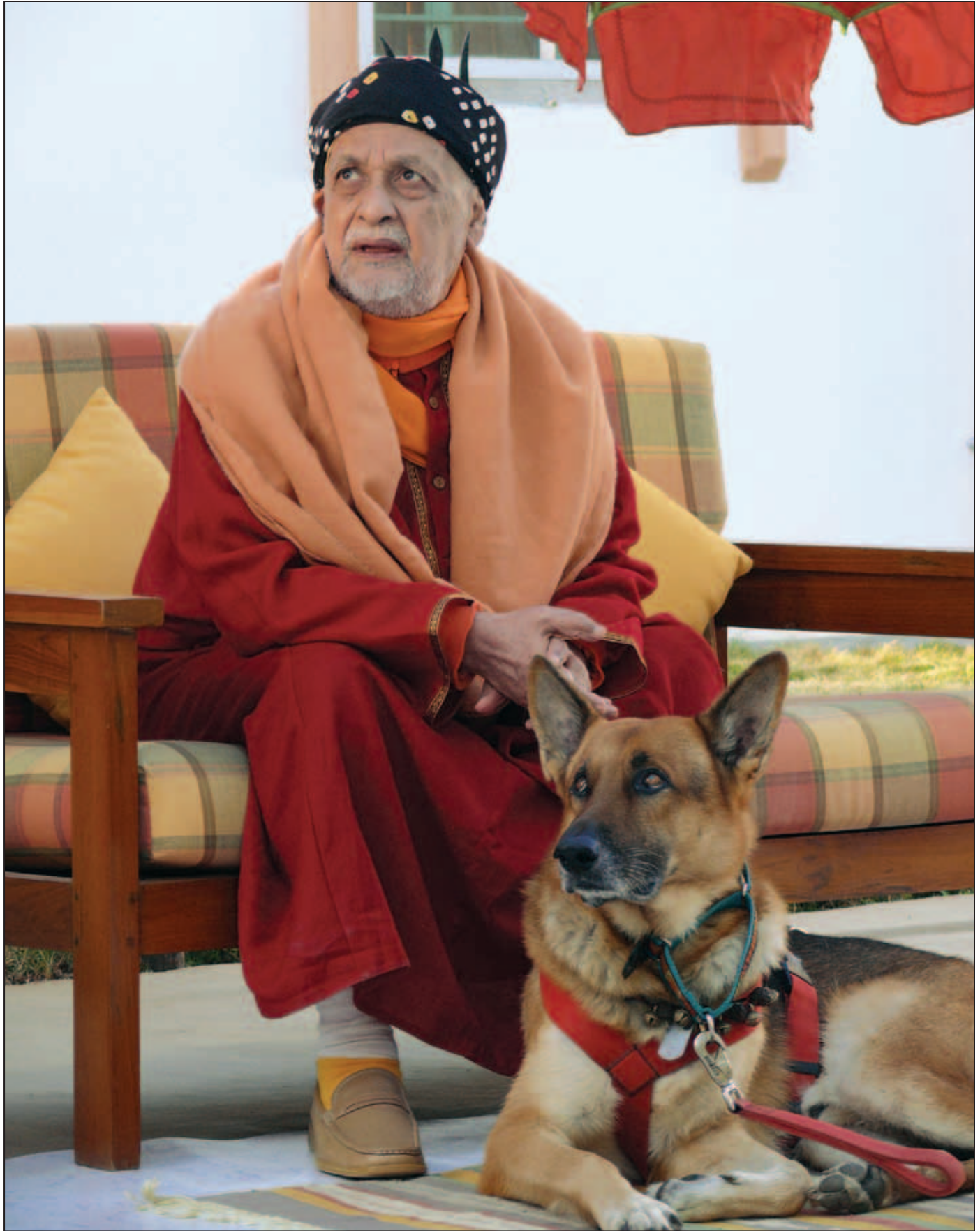


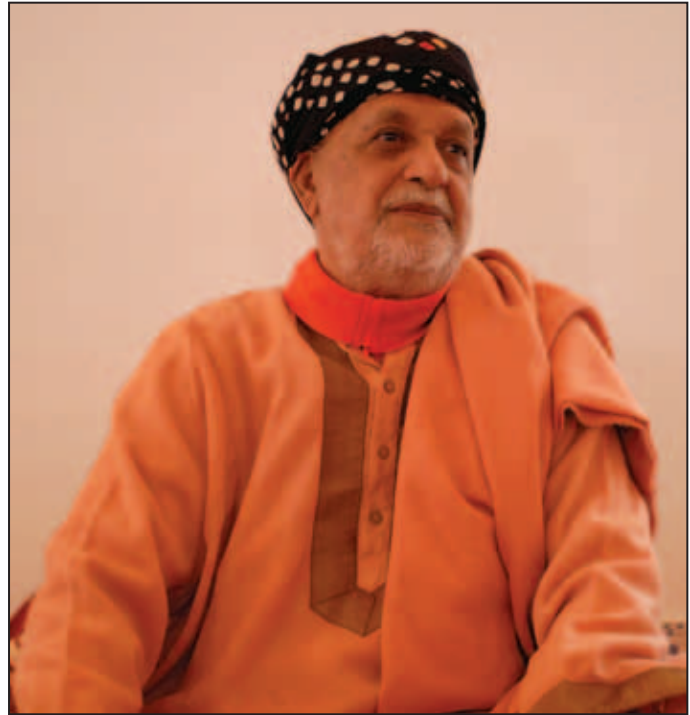




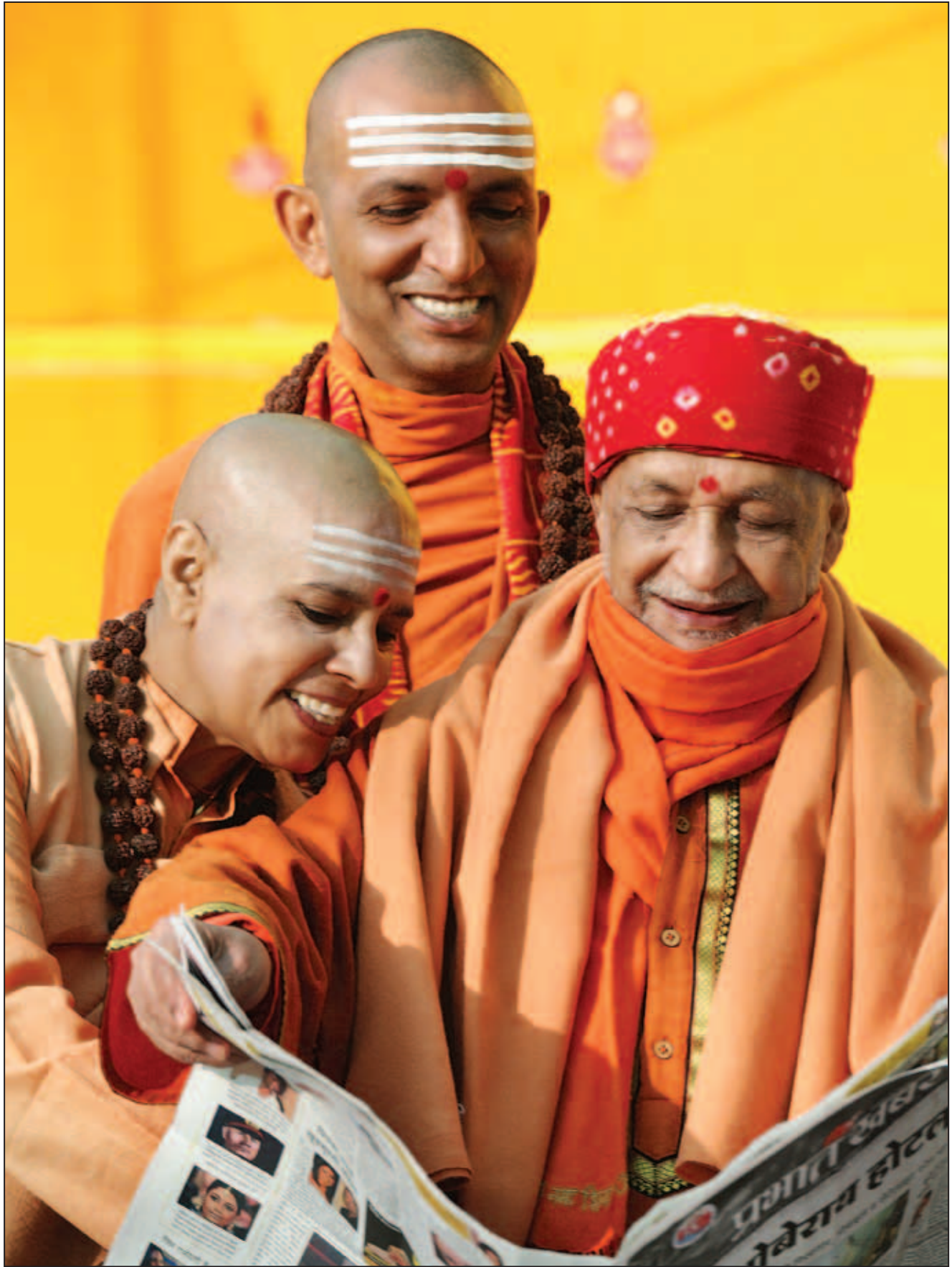


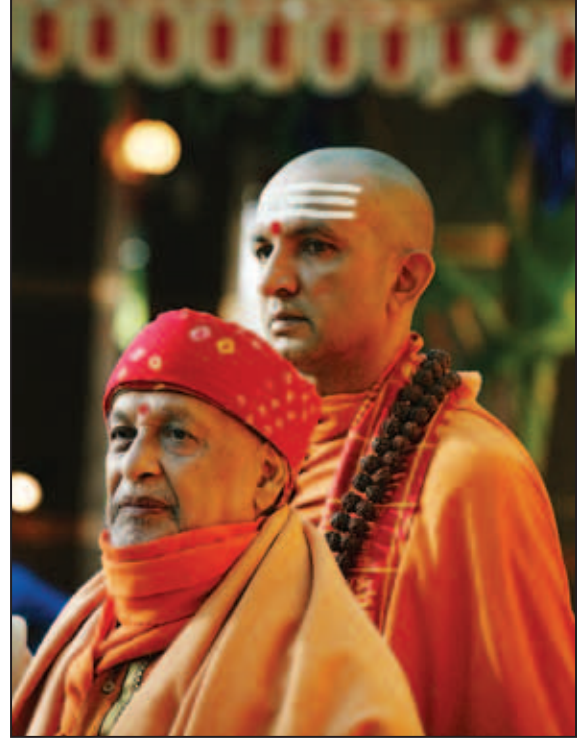






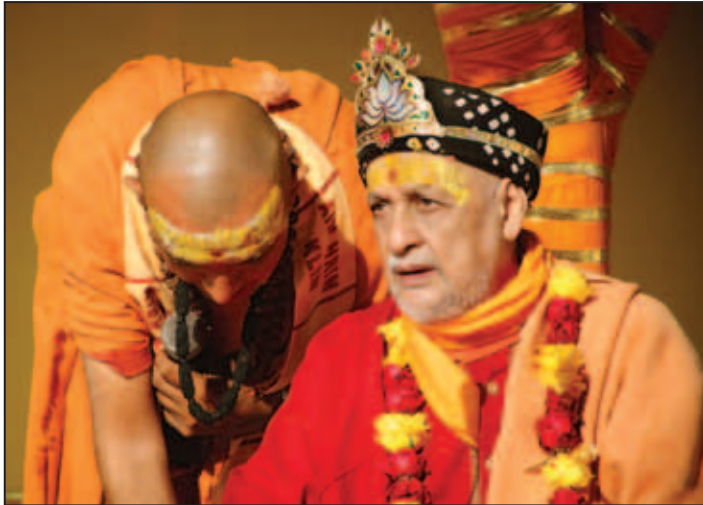






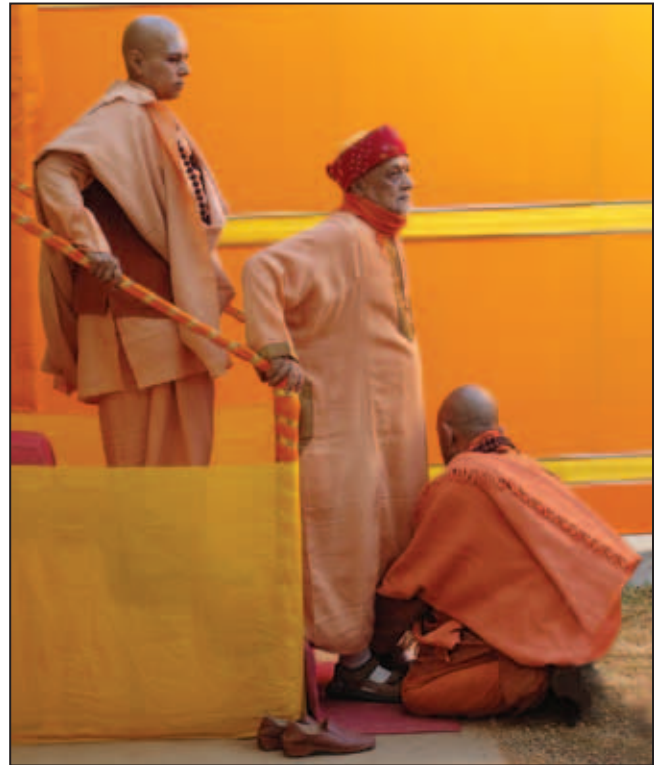


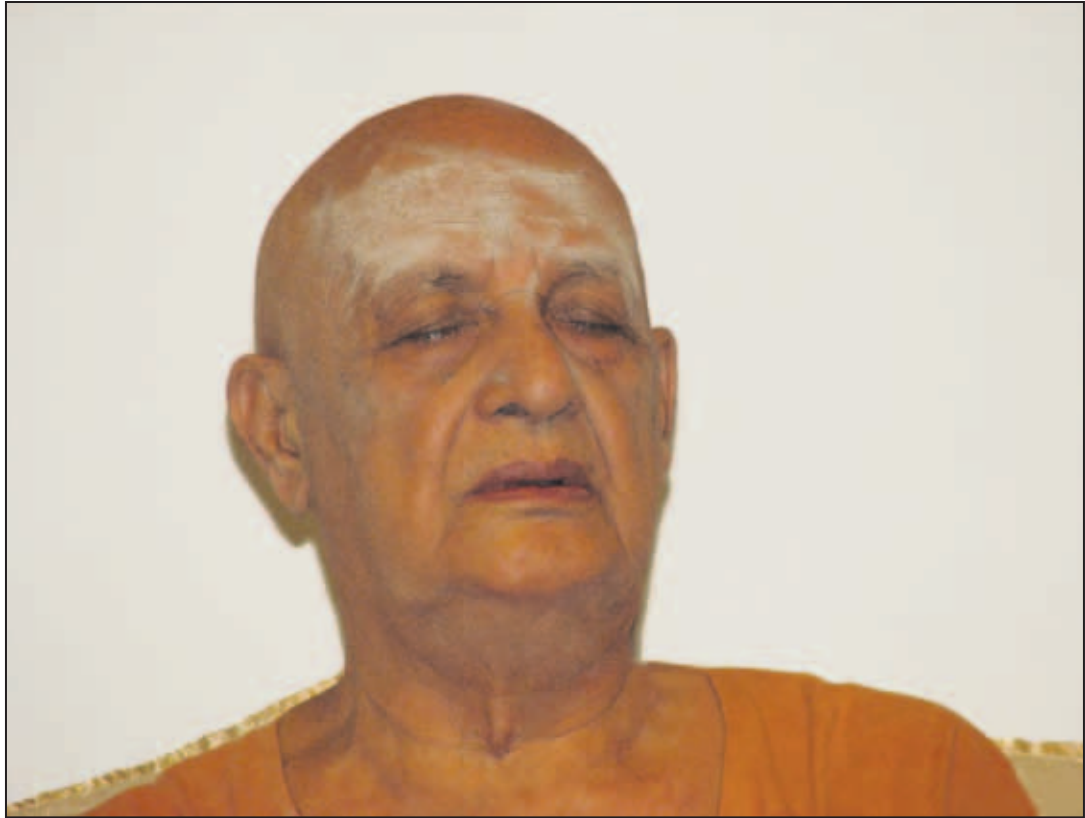


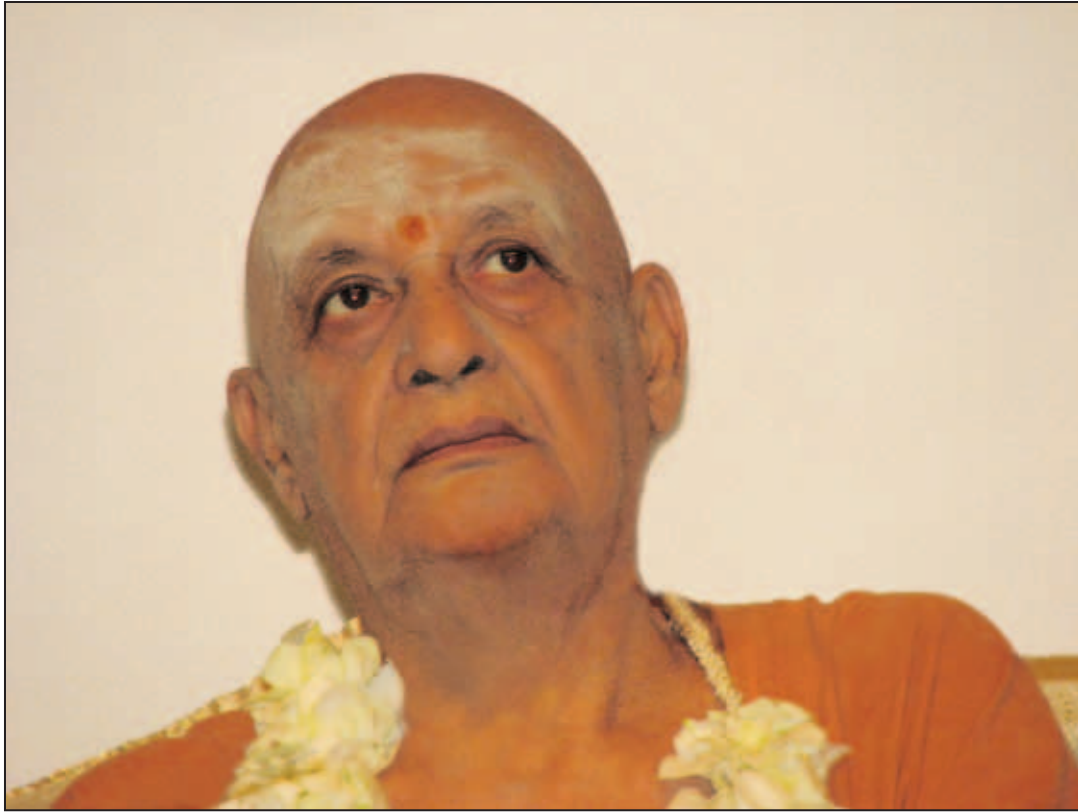
















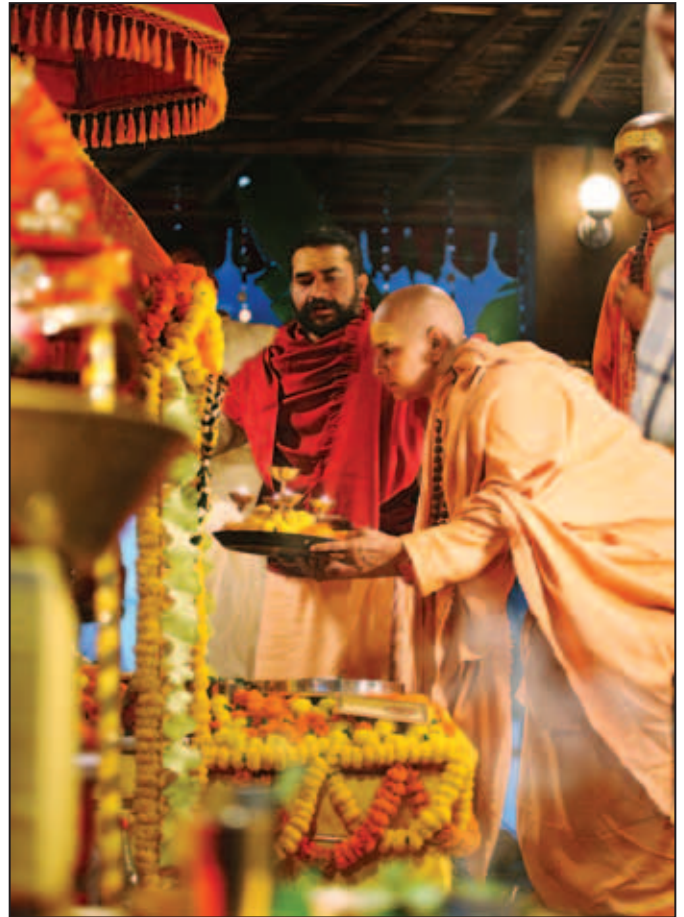
2008

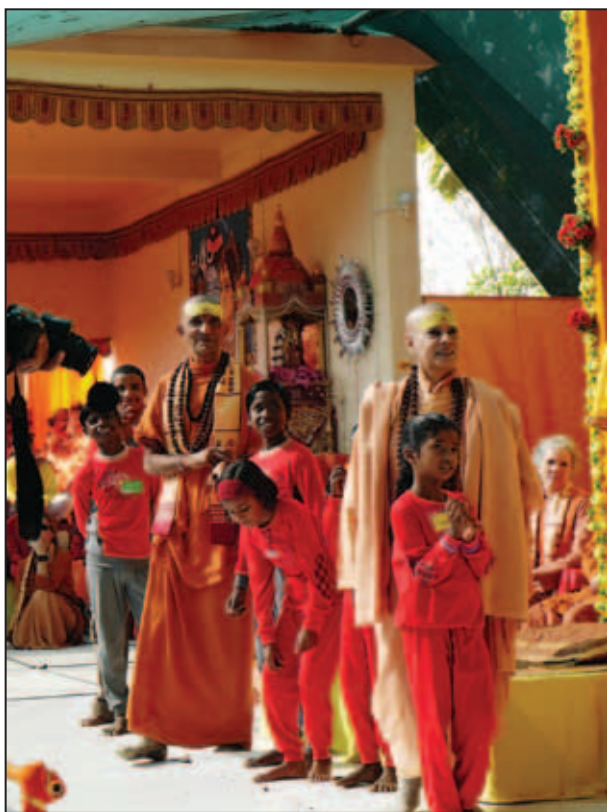
Yoga Poornima

Birthday celebrations
of Sri Swamiji











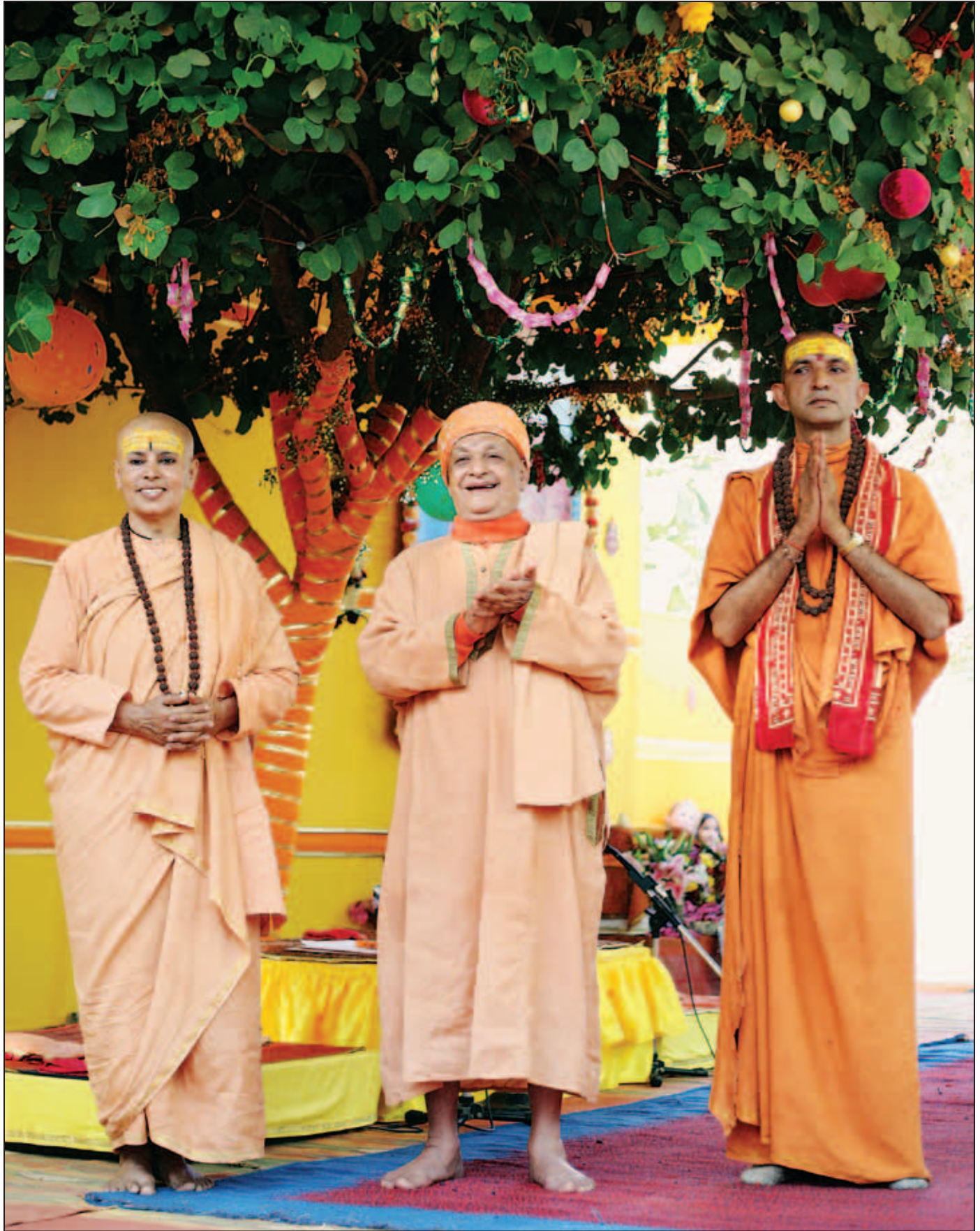














Namo Narayana

I regard myself as a *digvijayi*, one who has conquered the seven seas. From 1963 until 1983 I travelled to every corner of the world and established the flag of yoga. This was at a time when nobody knew about yoga. I took this ancient science and art of ours out of the forests and planted it in hospitals, schools and colleges. Yoga was transferred from the ashrams of the sages to dance institutes and music centres. I established yoga in the Christian community too. Everyone cooperated with me in this endeavour. No one challenged me. No one questioned my credentials, never! I have not vanquished kings and emperors, but the yoga victory campaign which I started from Munger in 1964 had touched all the big towns and cities of the world by 1983. I unfurled the flag of yogic victory in all the important cities of the world in a period of twenty years. Today yoga has been recognized and included as a subject in the syllabus of universities, medical colleges, research centres, psychological institutions, jails and national and multinational companies. Nobody has challenged the theory and practice of yoga that I propounded. Now yoga is a universally accepted world culture.

Swami Satyananda declares himself a victor of the world. He has conquered the seven seas, not politically, but by virtue of his *yogadanda* he has been successful in spreading and establishing the power of yoga throughout the world. I never understood politics. I am not a person with *rajadanda*, the power of ruling; I am a man with *yogadanda*, the power of yoga. My guru told me to spread and teach yoga throughout the world and I did that. There was no country where I did not train someone in yoga. People bowed before me, offered me their sons and daughters to help spread yoga and donated generously to this cause. I have received the love, affection and cooperation of people everywhere. I have my own empire throughout the world. From 1964 until 1983, I conquered people's hearts and made them my own. The truth is that someone rules the world, someone rules the heart, and I am the ruler of hearts. I am a king – but the king of your hearts!

I did all this because God gave me no choice. He made me leave my family, hearth and home. I did not know at the time that He was doing it. I thought I was leaving because I had developed vairagya, I wanted to awaken the kundalini, I wanted to know *atma* and *paramatma*. I was attributing everything to myself.

Then He asked me to live in Rishikesh, and twelve years later He asked me to leave Rishikesh. I did not know that I was following God's order. I thought that perhaps my guru was sending me for a greater mission. What ignorance, arrogance, *maya*! But I obeyed, that is all. He asked me to go to Australia. He said, "It is a nice place with good, simple people. They like yoga. They need yoga. They will



receive yoga. They will propagate yoga.” And so it happened. He asked me to go to Scandinavia. He told me the names of the people I should meet there. I went to them. Everywhere I went, I received guidance.

Even the Bihar School of Yoga is not my creation or imagination. I had gone to Rameshwaram with my guru, Swami Sivananda, in the 1950s. Our team of sannyasins had worked very hard to prepare for the All-India program and at the conclusion of the events, Swamiji had told us to go to Rameshwaram and have darshan of the Shivalingam there. When I bowed before the Shivalingam at Rameshwaram, I had a vision of an area with buildings beside a river on a hillock. I also had the deep feeling that the vision was somehow related to me, but I could not understand it and eventually this experience left my mind.

Much later in 1982, when Ganga Darshan was being constructed and the design was finalized, it suddenly flashed before me that I had seen this site, the building, the hillock and the river in my vision at Rameshwaram. Ganga Darshan is the manifestation of that vision. Even the details of the vision have become clear to me, and therefore I know that I am not the doer, that things are being done through me. The plans for Ganga Darshan were ready well before it was built. Somewhere, much before, it was built in space. First, things are built in space and time, then they become manifest reality. That is how Ganga Darshan was built.

It is my nature to renounce and not to attach. As long as I did my guru’s work, it was in accordance with, and in complete surrender to, his wishes. When he told me, “You have the potential to propagate yoga,” I did so. When he directed me to leave it, I left. I had no desire to propagate yoga, establish ashrams, be a guru or a disciple, receive dakshina or give diksha. I did my duty because it was guru’s work and I was obliged to do it. I am a servant and I will do all that the master orders.

A servant has no choice. I was neither born nor initiated into the tradition of yoga. My tradition is Vedanta. Yoga is the tradition of qualified yogis such as Gorakhnath, the people of the Nath tradition. My tradition is Advaita Vedanta, but I have never propagated it. My guru told me to spread yoga, so I did. When I saw that I had done sufficient work in this field, I gave it up. People are still keeping the flag of yoga flying high because they are deriving benefits from it. Let them keep it flying high, because people benefit from yoga in every way. Whether you practise yoga or teach yoga, you gain. Some people find a career or livelihood in yoga, others feel fit. Everyone gains from yoga.

I gave up the work of yoga at the command of my ishta devata. Everyone has their *ishta devata*, their personal god. My ishta devata is Tryambakeshwar Mahadeva. Only twice in the past have I asked his permission, first in 1963

before going to Munger and again before coming to Rikhia. I went to Tryambakeshwar in December 1963 and prayed, “I am not having any breakthrough though I have studied the Bhagavad Gita, the Upanishads and other scriptures, and served my guru with devotion. I am a learned man. I can discourse in Hindi, English and French, and can speak with ease on any subject. I can talk on scientific topics, on moksha, on the kama shastras and so on.” I had this inflated ego, but I was not getting any breakthrough.

I prayed to him and asked him to extend his helping hand for twenty years and see the results. “I will come to you after twenty years with some significant achievements” was the prayer and the vow I offered to him in 1963. And from 1964, I worked with the thrust of a bulldozer. I travelled all over the world, to Europe, Australia, North and South America. Wherever I went people would shave their heads and become sannyasins. I taught them bhajans and kirtans. I lectured at hospitals and universities, and generous donations were given in return. My talks were always well received and I had to book engagements a year in advance. I used to travel without red tape and formalities. I enjoyed immunity from customs and immigration checks.

I had only one goal in mind, which was to restore yoga to its original status and glory. This was my guru’s order and through me this mission was fulfilled and yoga was universally accepted. If it is the wish of the guru, then his



grace also comes down upon you. There is simply no scope for doubt in this regard. Whatever I had to do I had done by 1983. I had sowed the seed of yoga all over the world, I had prepared the seedlings and planted trees too. I had prepared a host of sannyasins to shoulder the responsibility. People all over the world had accepted the message of yoga.

I came to Rikhia in 1989. I did not choose this place. God has given this place to me. In July 1989, on the night of Guru Poornima at Tryambakeshwar, I received the command, "Repeat my name with every breath." The next question which came to my mind was, where to do it? Udasi Baba had offered me a cottage at Gangotri. Gurushikhar is at Mount Abu where Dattatreya's parents, Atri and Anasuya, left their footprints. Niranjani Akhara had asked me to stay there. While pondering this question, again the command came. There was only one word, 'Chitabhoomi'.

In the ancient texts, Deoghar was known as Chitabhumi. I thought to myself, if the chita of Sati is found here, then it is fine for the son to die where the mother died. It is a matter of great joy for the son to have his last rites performed at the place where his mother died.

This place was shown to me by Lord Mrityunjaya Mahadeva on 8th September 1989 at about 4 am on his television screen. I visualized it on the 8th and on the 12th the title deed was in our hands. On the 23rd I came here. There was nothing growing here then; it was barren. That day, I was standing here with a few people, when suddenly a geru-coloured snake, twelve feet long, appeared and circumambulated the entire property. Where it disappeared, I lit my *dhuni*, the sadhana fire. When God gives His command, you have to tune in and be able to understand. You can only attune to God's command when you stop thinking. God gave the command and so it happened that way.

Since coming here, I have settled down. I forgot myself here like a person who drinks too much and forgets his wife and children and the entire world. I am like that here. Now I do not want to meet anyone. If you want to learn yoga, go to Munger. If you want to have satsang and discussion, sing kirtan and bhajan, then Munger is the best place. I have left all these behind and come here. I have left behind a part of myself in Munger, my successor.

After coming to Rikhia things became clearer and my cataracted vision was corrected. Slowly all the unnecessary things began to drop away. I do not mean things related to the world, but those that constituted intellectual knowledge and academic information. Life began to be simpler.

Of course, the best thing which has happened is that I have become relieved of karmas. You want *nivritti*, release from karmas, but you have so many compulsions, desires and wishes, that you cannot escape them, even if you want to. A spiritual seeker leaves everything for God, yet over the years of his spiritual quest he

earns some karma, although the karma earned by staying at home as a householder and the karma accumulated during a disciple's days in the ashram are different.

As directed by my guru I stayed in his ashram at Rishikesh for twelve years, then left for Munger where the wheel of karma was set in motion with great momentum. It was like entering and living in a chamber of soot. To become stained was inevitable. On coming to Rikhia I received the divine command that for sannyasins penance is a form of atonement for past deeds. A sannyasin has to make amends for all his accumulated deeds. So I undertook *panchagni*, the sadhana of the five fires, a very rigorous penance.

Now I have fulfilled my karma, my destiny. I have done everything within my capacity that had to be done. There is nothing more left to do. A tin with the capacity to hold twenty kilos of ghee can only contain twenty kilos of ghee, no more. If you try to fill it up more, it will spill over. I am in the same state now.

In 1992, when I had completed my purashcharana of one hundred and eight lakh (108,00,000) mantras, I received an instruction, an order: "Love your neighbours as I love you. Provide them with the same facilities that I have provided for you." That is all. I spoke to Swami Niranjani, Swami Vedananda and Swami Satsangi. They said, "That is a very good idea." I thought to myself, I have a small kutir. That is the facility my God has provided me with. I will provide others with the same facility, because He has ordered it.

I do not even worry about how these things will happen. I do not worry about money. I have never had to think about money in my life. Fish never think about water. Lakshmi is my mother and she has told me clearly: "As long as you are on the right track, I will be with you. If you go wrong, I will leave. I do not like bad sons!" I said, "I am a good son. I will not use your money for my personal enjoyment and luxury. I will only use it for those who need it."

It is not an idea; it was an order and I heard it! However, good work also requires effort, imagination and planning. Even as bad work needs planning and effort, good work needs more planning and more hard work. To build four houses at one time is not easy. I have enough resources to make two hundred houses in a month. Sivananda Math is the institution which does this work, not Bihar School of Yoga. I have two wings: Bihar School of Yoga is one wing and Sivananda Math is another. They are my wings, right and left. The Bihar School of Yoga spreads God's name through meditation, concentration, yogasanas, pranayama, mudra and bandha. Sivananda Math spreads God's name through selfless service. Both wings are necessary and must be steady.







2009

Sat Chandi Mahayajna























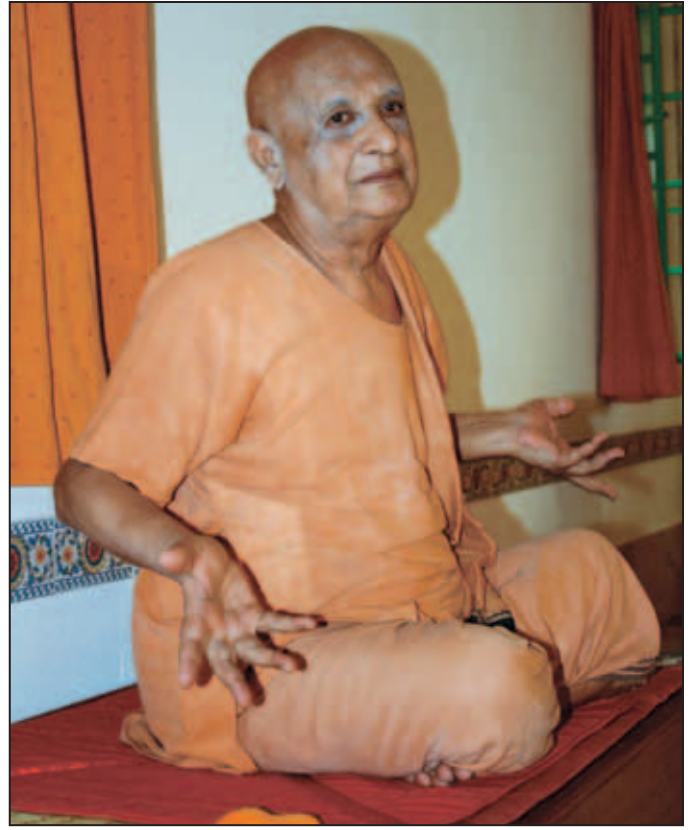


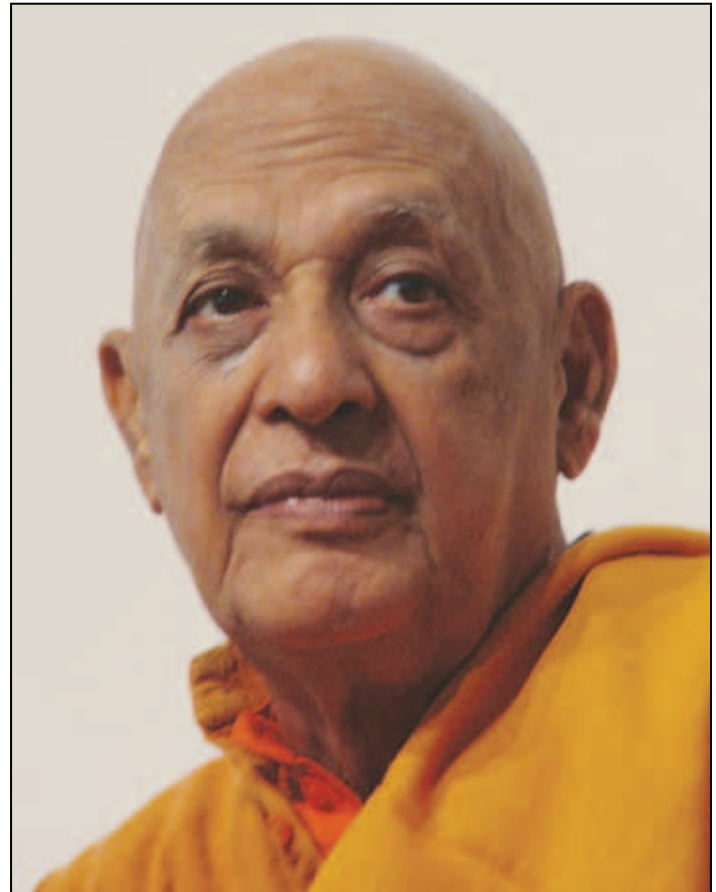
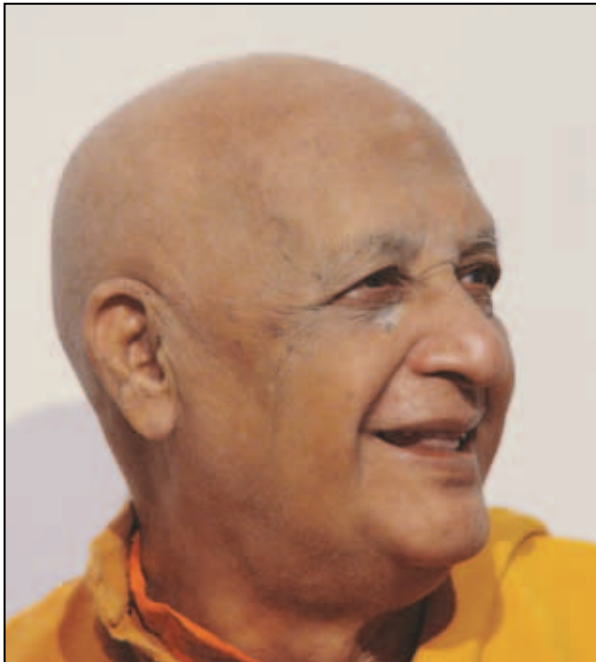
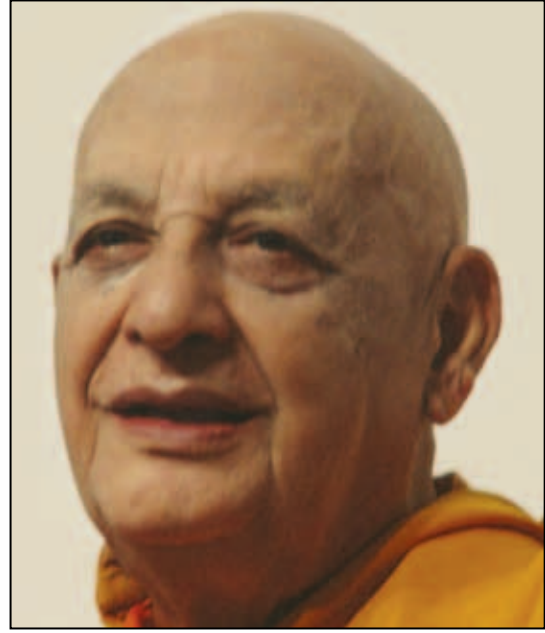
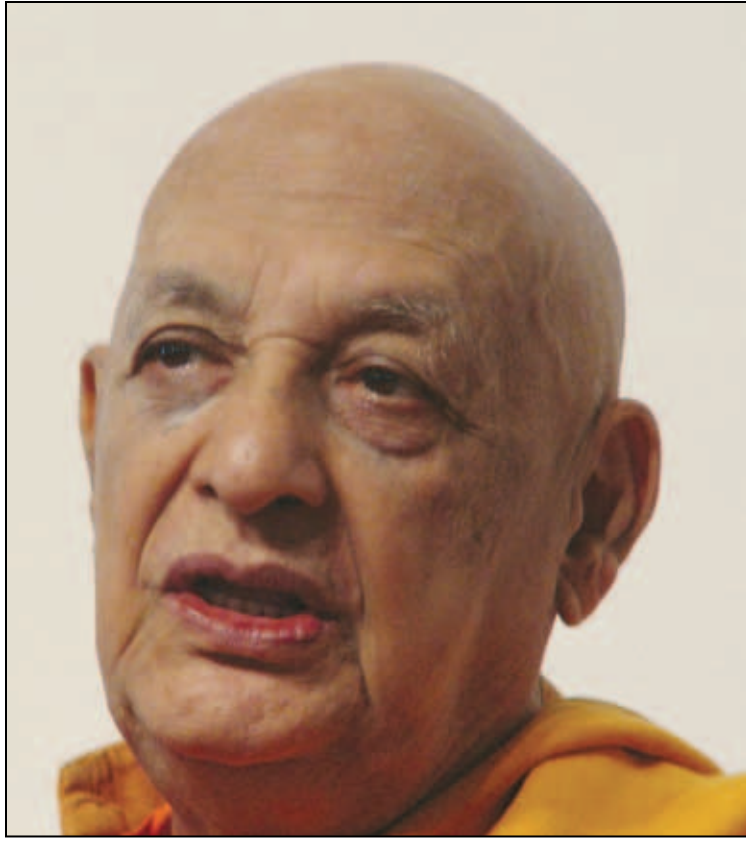


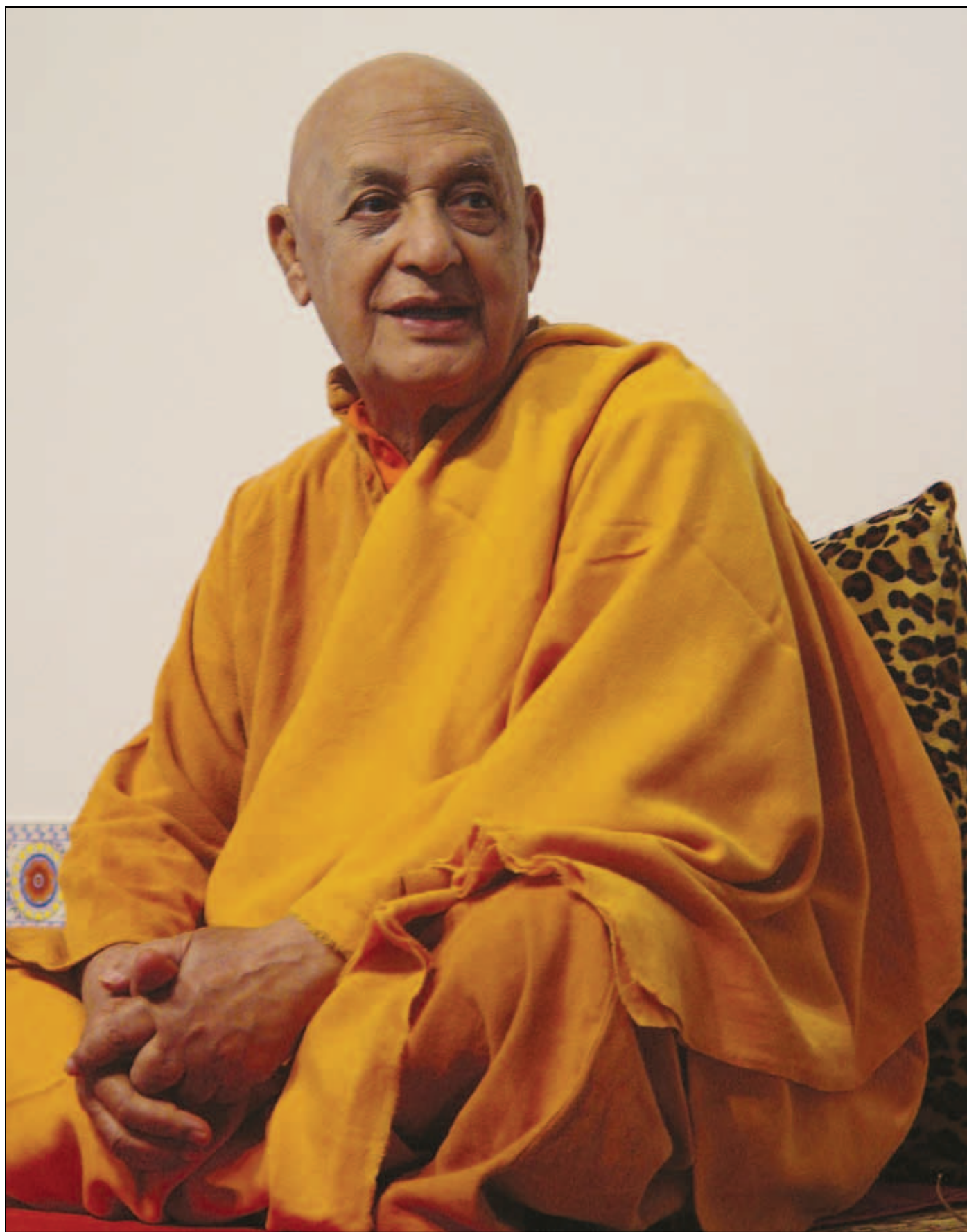


















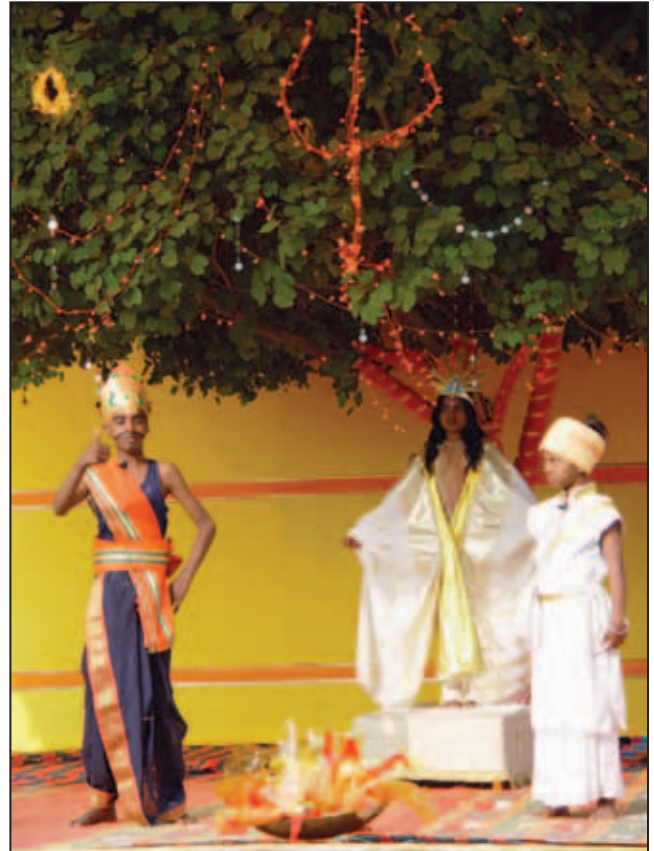


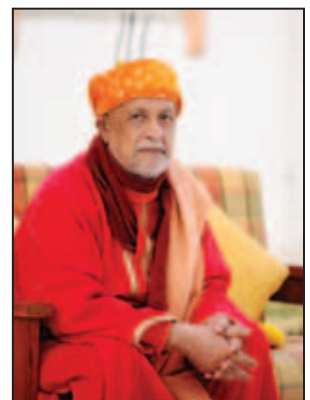
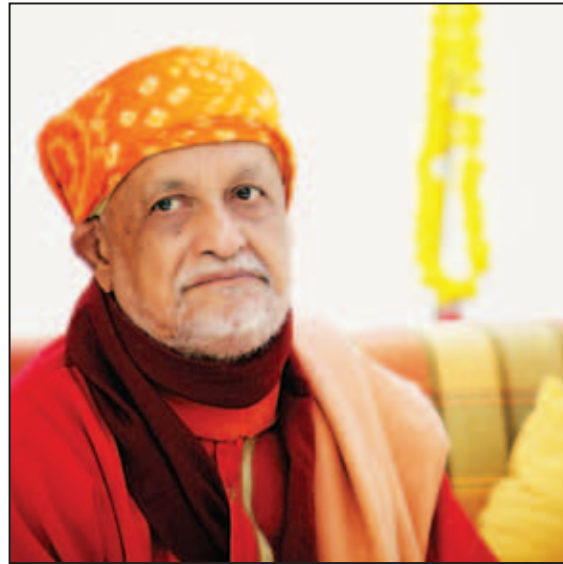
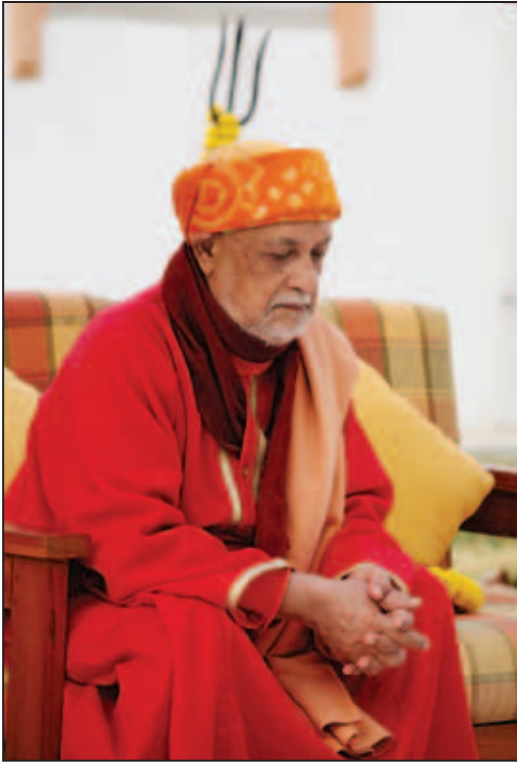
2009

Yoga Poornima

Birthday celebrations
of Sri Swamiji



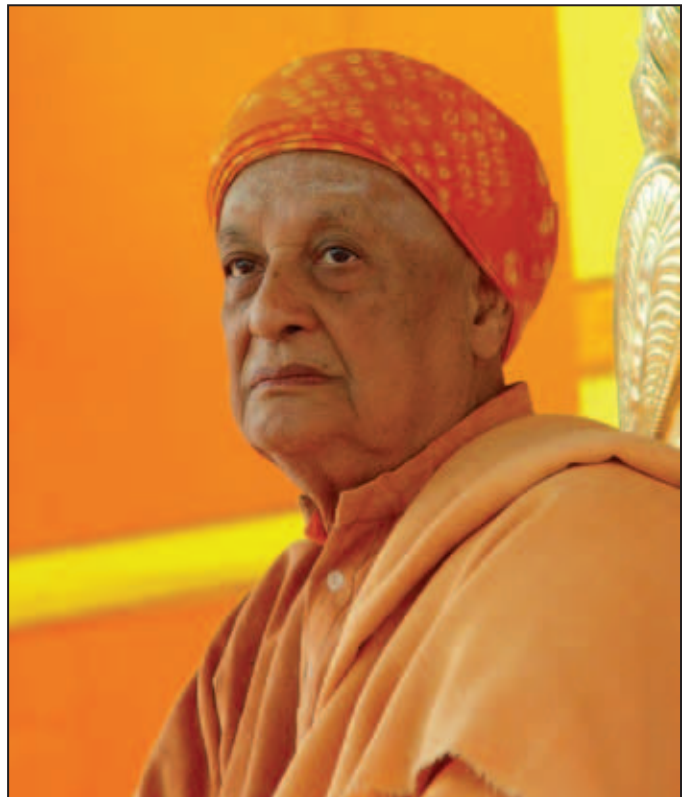


























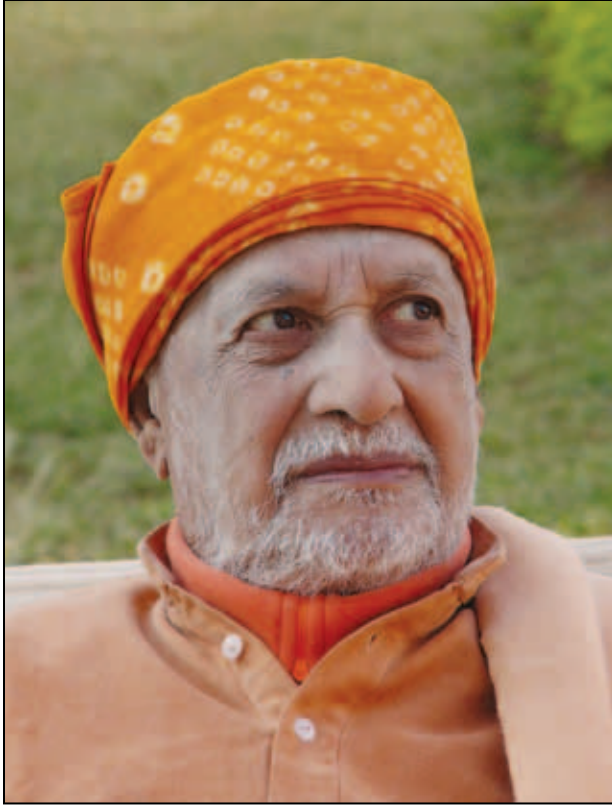












Namo Narayana

We are all very fortunate to be here this pleasant morning. The yajna is coming to a point of culmination. And the most important aspect of this yajna is worshipping the kanya.

The concept of the kanya is not alien to Christianity. In fact, it is an intrinsic part of it. The Virgin Mary was a kanya. A kanya is one who becomes the channel of the Divine Mother. Just as a copper wire becomes the channel for electrical energy, in the same way the cosmic energy, the divine energy, the Mother, can be apprehended through a medium. The medium is the kanya, the virgin.

In Shakti tantra, the ultimate reality is conceived as Mother, and certainly the ultimate reality is the mother. The ultimate reality is the mother because progeny begins with the mother. Therefore, this morning we are here to witness this pooja. These kanyas are from Rikhia, all of them. We have kanyas, ex-kanyas, invited kanyas and senior kanyas. For the last twenty years, the kanya pooja has been going on here. Many of those kanyas have now left Rikhia. In the course of time, the children you see here now will also go out. All these children are intrinsically related to the ashram. They only go back to their cottages or dwelling at night. The whole morning they are in the school which is next to the ashram. Thereafter, they are in the ashram. They only go home in the evening, at six or seven o'clock, and as soon as it is morning they get out. They are always with the ashram and in the ashram. So we will say they are ashram kanyas. And the ashram feels it, understands it and responds to it.

We have already constructed Annapoorna Kshetram to feed all the kanyas and batuks. It was donated by a public sector company of India, Bokaro Steel Plant. Bokaro Steel renovated it at its own expenses, and it is now ready. In the coming years the children will not need to ask their mother for food; the ashram will provide it.

The ashram will provide because it is the duty of society to look after its children. It is the duty of society; it is not the duty of government or of NGOs. It is the duty of the entire society. And I am society.

It is the duty of society to look after children up to the age of twelve, *dwadash varshe bhavet Gauri*. After twelve, the parents should look after them; after sixteen or eighteen, the husband should look after them; after fifty or sixty, their children should look after them. But up to twelve it is the duty of society to look after their education, their health and everything else.

I arrived here in 1989, on September 23rd. Now it is 2009, so I have been in Rikhia for twenty years. Since then the ashram has been successful in looking after the children of Rikhia Panchayat.

I have to tell you all something about yajna. All of you have come from far off countries, far off places, and you must understand very well that you are participating in a very important event. This event

is not only historical, it is not only spiritual, it is also ecological. It has many dimensions. People from the West and people from Kolkata, Chennai, Bangalore, Delhi or Patna must remember that they have come here to participate in a very important event called yajna, in which the spiritual powers are invited and invoked – spiritual powers which you cannot see, which you cannot touch, just as you cannot see your thoughts, just as you cannot touch your thoughts. But you can feel them, if you are ready for it.

You have come here to be in touch with, in communication with those spiritual forces which are all around the cosmos, all around creation. Just as air is all-pervading, electromagnetic forces are all-pervading, oxygen and nitrogen are all-pervading, similarly the spiritual powers, the spiritual forces, the divinities, the devatas, are all-pervading. They are here. They are always around you – always. They are with you in France, they are with you in Italy, they are with you in Bulgaria, they are with you in Greece, they are with you in Delhi, they are with you in Bangalore, they are with you wherever you are. But you can't feel them. Why can't you feel them? Because the necessary atmosphere in the mind and in the environment is not created.

If everybody starts shouting now, you won't be able to hear me. If everybody in this assembly starts crying and shouting and wailing, will you be able to listen to me? No. You will be able to listen to me only if everybody is quiet. In the same way, the divine powers, the spiritual powers, the devatas and the divinities can be felt only if the environment is peaceful, if everything is quiet. Quietness within, not outside. There has to be quietness, stillness, tranquillity, peace, relaxation, shanti. And in order to create such an atmosphere, the yajna will help you; it has helped you. You will be going back home with the blessings of these spiritual powers.

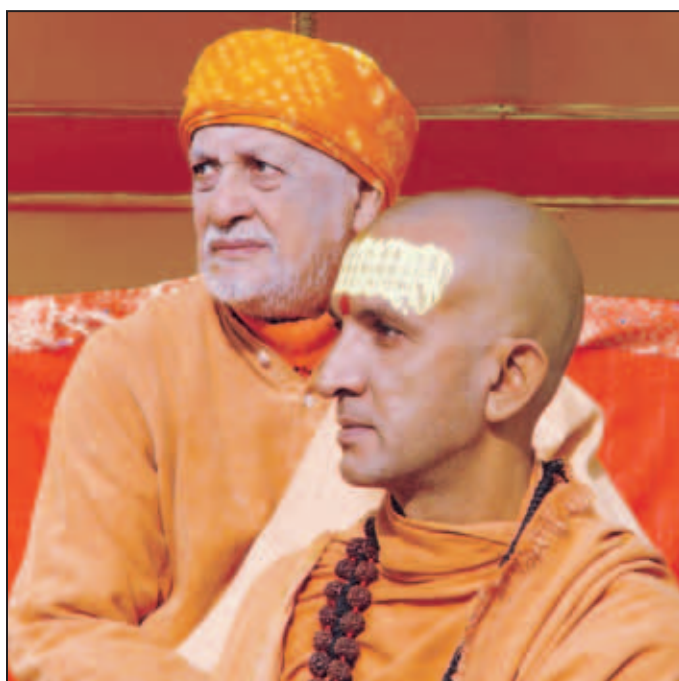
In the future, wherever there are yajnas, you should definitely spend some time there. And if you have any yoga program, whether in India, or in Bulgaria, China, Japan, France, South Korea or anywhere else, along with yoga there has to be a yajna program.

Yajna is the most ancient tradition of mankind. It was man who discovered fire and realized the utility of fire. Elephants did not, tigers did not, lions did not, birds did not. Only man realized the utility of fire and could make use of it. It was he who was the discoverer of fire, *agni*. When man realized agni, he took a very big leap in evolution. That was the beginning of a new era in man's existence. Therefore, in India the first mantra in the *Rig Veda* starts with *Agnimide purohitam yajnasya devam ritvijam; hotaram ratna dhatamam*. The first word was agni, not Om.

After fire, the next thing that man discovered was grain. And he was so thankful, so obliged, so grateful, that he offered the first grain in the fire. This is the history of yajna as far as man is concerned. So all of you are very fortunate to be present here at this yajna. You must feel it. Every time there is a yajna you should come here. We will have it every year.



The kanyas of Rikhia have successfully organized two yajnas. The first one was Sat Chandi yajna, the second one is Mahamrityunjaya yajna. Both these yajnas were successfully managed by the kanyas and batuks of Rikhia. You have all been a witness to this. Rikhia is not like Chennai, Mumbai, Kolkata or Delhi; it is a very small village where I came twenty years ago. These children had not even been born then. Twenty years ago, at 12 noon on 23rd September I set up my tent in the adjoining property. None of the old men from that era survive today, maybe only a handful.



The feeling and attitude that has germinated in these children is one of sadhana and yoga. If you cannot see and appreciate the dexterity, perseverance and selflessness with which these children have conducted the two yajnas, what can I do?

All our sannyasins sit over there. No one ever need get up. I don't even come here. Swami Niranjan just stands around. Swami Satsangi just chitchats with you people. Food is cooked for tens of thousands of people, the serving of meals continues, the distribution of prasad continues, the kirtan-bhajan continues. And these children don't just sing simple school prayers. They sing the classical prayers chanted in the monasteries of sannyasins, in the ashrams of jagadgurus. They chant the prayers, mantras and hymns sung in the assemblies of learned pandits and saints.

This means that there is genuine potential hidden within these children. There are hundreds of thousands of such villages together with such children throughout India. They are the future of this country, but there is no one to look after them. Their fathers drink, smoke, gamble, steal and womanize. They don't care for their children. These children have been born by accident. Today all of you are gathered here, so I won't mince words.

The duty of parents is to live like sannyasins and raise their children properly. These children are your future. After marriage, these girls will go to another home. Not as mere brides, but as ambassadors. They are ambassadors of refined culture. Whatever good or bad they've learnt here in the ashram they will take with them to their new homes.

I know how careless and irresponsible you parents are. Drinking liquor in the middle of the night! If drinking and gambling was all you wanted to do, why did you marry and beget children in the first place? You should have just stayed with the prostitutes you visit. You've ruined the life of a woman, a child, this society and this nation.

Children should be given the right samskaras. Until they can realize their potential, until proper arrangements are made for their food, clothing, recreation and education, your future can never be bright. You will never receive the grace of Lakshmi, the goddess of prosperity. After all, what will Lakshmi do in your house? You don't even have a proper toilet or bed to offer her!

Rectify your life from today itself. Today is Margasheersha Purnima. Margasheersha is considered the best among months and today is the best Purnima. Let go of all your vices and bad habits in the name of your children. Make a solemn resolve that you will not indulge in those vices again. And that you will never beat your wife again.



Just a few days ago, the daughter of a well-to-do family got married here. A kanya asked her, "What will you do if your husband beats you?" She replied, "Beats me? Does he have the guts to do that!"

Today, when you go back to your homes, ponder over what I have said. Visiting the temple and drinking liquor right after does not please God; for God is not pleased by such empty rituals. You will have to change your entire outlook on



life. Today the whole of Rikhia is gathered here, which is why I am saying these things. I am not lecturing on religion, just talking about your own good. This was the first point.

The second point is that we will teach yoga to these children. The necessary arrangements will soon be made. A huge hall is ready in Rikhia, we will teach yoga there. By yoga, I mean asana and pranayama. Through the practice of asana and pranayama, the children will stay healthy and fit, their minds will become alert and sharp, and they will be able to think and decide about their own future. Not to mention beautiful, shining faces! The kanyas who were just dancing looked beautiful, didn't they?

We will teach yoga to the children. But then don't start complaining that through yoga Swamiji will make the children sannyasins. In fact, if I could do that, that would be the best thing for you. You wouldn't have to worry about your daughters' marriage or dowry. They would stay for free in the ashram. I would feed all of them. Why? Because they are my daughters. You have begotten them by accident. In reality they belong to me. Tell me, who gives all of you new clothes five-six times a year, your father or me?

Kanya-batuks: You!

And who is arranging for your daily meals here in the ashram, your father or me?

Kanya-batuks: You!

Who is giving all the books and notebooks for your schooling? Your father or me?

Kanya-batuks: You!

Did you hear your children's answer? Therefore, deal with them in a proper manner from now on. Don't slap them. These kids eat all the guavas and mangoes from our trees. But I have told everyone in the ashram, don't even dare touch these children. If a child makes mischief, think that Kanhaiya has incarnated in your home! If children cannot be mischievous, who can? You? If you are mischievous, the police will catch you and you will go straight to jail. Let the children be naughty. After all, what harm can they do?

Let me tell you about Swami Niranjana himself. Once when he was six years old, he opened up my tape-recorder. In those days, a tape-recorder used to be a luxury. When I asked him why he had opened it up, he replied that he was trying to learn the tape-recorder's mechanism! Now what should have I done? Slapped him? Would that have repaired my tape-recorder? No, but it would have definitely damaged his tape-recorder.

Never ever hit these children or abuse them, otherwise their tape-recorder will get damaged and the harmony of your entire family will be shattered. So stop beating your children, and always remember that they are the embodiments of love.







2009
Maha Samadhi















































*The bird has flown away,
to return to its home.*

*With a single breath, he took a
glide, and became Supreme. As his
wingtips touched the sky, beings
of light welcomed him. Celestial
music resounded in the spheres.
They showered upon him petals
of luminosity and leaves of lustre.
They sprinkled him with waters of
sattwa and gold dust of ananda.
They worshipped him with the
fire of param jnana; they offered
him the incense of param prana.
He flew higher and deeper, and
the golden beings flew in unison
with him to Eternal Space, where
his Mother, the rare Homa bird,
awaited the return of her son.*

*As his wings touched down on
Home, he became One, one with all.*

*Galactic paths now carved out his
name, hues of clouds formed his
face, dewdrops on petals reflected
the gleam of his eyes, heaving
trees gestured the blessings of
his hands. The wind whispered
Satyam, the rivers sang Satyam,
the sunshine shimmered Satyam,
snowflakes became Satyam. Songs
of birds carried his words, the
fragrance of flowers spread his
essence, starlight on quiet nights
twinkled his aura.*

*Swami Satyananda performed
the final heart surgery – the bird
that flew away became the heart
that throbs in all.*

उड़ रहा है हंस मेरा उड़ रहा,
युगों-युगों से पंख खोले, खोजता अपना बसेरा ।

उड़ चला है गंभीर गगनचर, अपने निस्सीम निवास
की ओर ।

गहरी श्वास ले, अनन्त की ओर लम्बी उड़ान भर,
वह स्वयं अनन्त हो गया । गगनपथ में उसके पुलकित
पंखों का स्पर्श पाते ही दिव्य विभूतियाँ उसके स्वागत
के लिए दौड़ पड़ीं । गंधर्वों का स्तुतिमय गायन समस्त
अंतरिक्ष में गूँज उठा । देवांगनाओं के कर-कमलों से
कंचन-कुसुमों की वर्षा होने लगी । चक्रवर्ती होमा पक्षी
का अभिषेक वरुणदेव ने सत्त्व-सिंचित जल से किया,
तो यक्षराज कुबेर ने आनन्दमयी सुवर्ण-रेणुकाओं से ।
अग्निदेव ने परम ज्ञानमय ज्योति से नीराजन किया
और वायुदेव ने महाप्राण की सुवासित बयार से । पर
वह नचिकेता नभचर रुका नहीं । वह आगे और ऊँचा
उड़ता गया, सुवर्ण लोक वासियों को संग लिए, उस
परमधाम की ओर, जिसने बरसों पहले उसे जन्मा था ।
जहाँ होमा पक्षी की माँ अपने पुत्र की वापसी का
इन्तजार कर रही थी ।

वह दिग्विजयी अपने स्वधाम में उतरते ही,
व्योमवद्-व्याप्त-देहाय को चरितार्थ करता हुआ,
अनन्त से एकाकार हो, सर्वव्यापी बन गया ।
अंतरिक्ष में तैरती आकाशगंगाओं में अब उसका
कालजयी नाम तराशा जाने लगा, रंग-बिरंगे मेघों
में उसके चिर-परिचित चेहरे की झलक दिखाई देने
लगी, मुस्कुराते मुकुलों पर डोलते तुषार-कणों में
उसकी आँखों की चमकाहट दिखने लगी, झूमते
वट-वृक्ष उसकी वरदहस्त मुद्राओं को परिलक्षित
करने लगे । बहती पवन ने बुदबुदाया—सत्यम्,
सरिताओं के चपल सलिल ने गुनगुनाया—सत्यम्,
रवि-रश्मियों में छवि झिलमिलायी—सत्यम्, मन्थर
गति से उड़ते-पड़ते हिमकणों का स्वरूप—सत्यम् ।
कोयल की मीठी बोली सत्यम् की अमृत-वाणी
को गिरि-कानन-ग्राम-नगर पहुँचाती है, महकती
मंजरियों ने सत्यम् की आत्म-सुरभि को चहुँ ओर
फैला दिया । और अंधियारी रातों में सत्यम् की
आभा सितारों की जगमगाती किरणों में शीतलता
प्रदान करती है ।

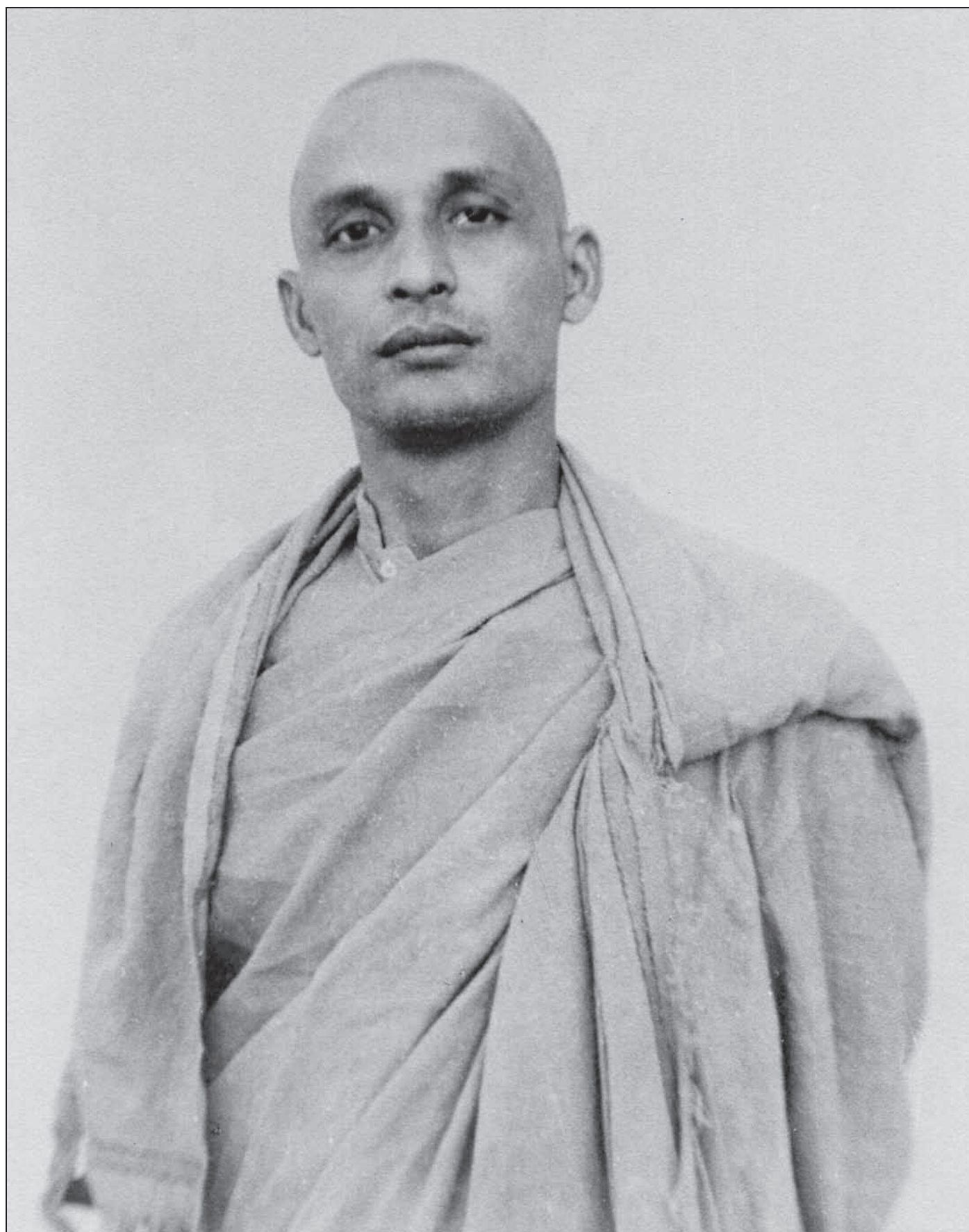
सत्यम् ने जाते-जाते मानव हृदय की अंतिम शल्य-
क्रिया कर दी । गगनगामी होमा पक्षी—सत्यम् —
अब व्योमव्यापी बनकर सभी के हृदय में धड़कने
लगा है ।

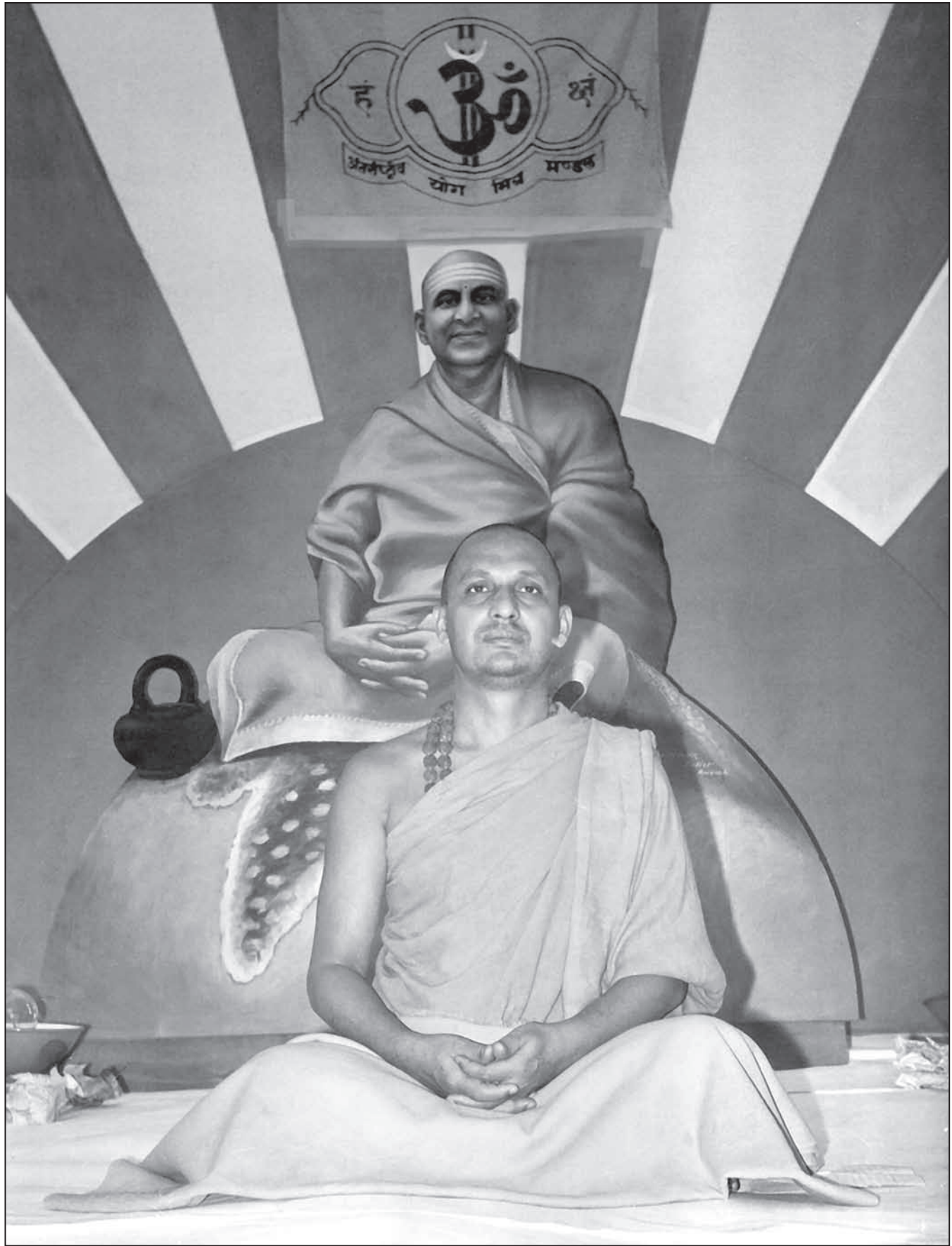
मैं उन्मुक्त गगन का पंछी,
मैं अजस्र अमृत की धारा,
मैं प्रशान्त समोद सनातन,
मैं खुशियों का दीप्त सितारा,
जा रे क्रन्दन विरह वेदने,
ध्वस्त हुई कष्टों की कारा,
कहाँ रहे अब काँटे पथ पर,
फूलों से पथ गया सँवारा।

h tya nks

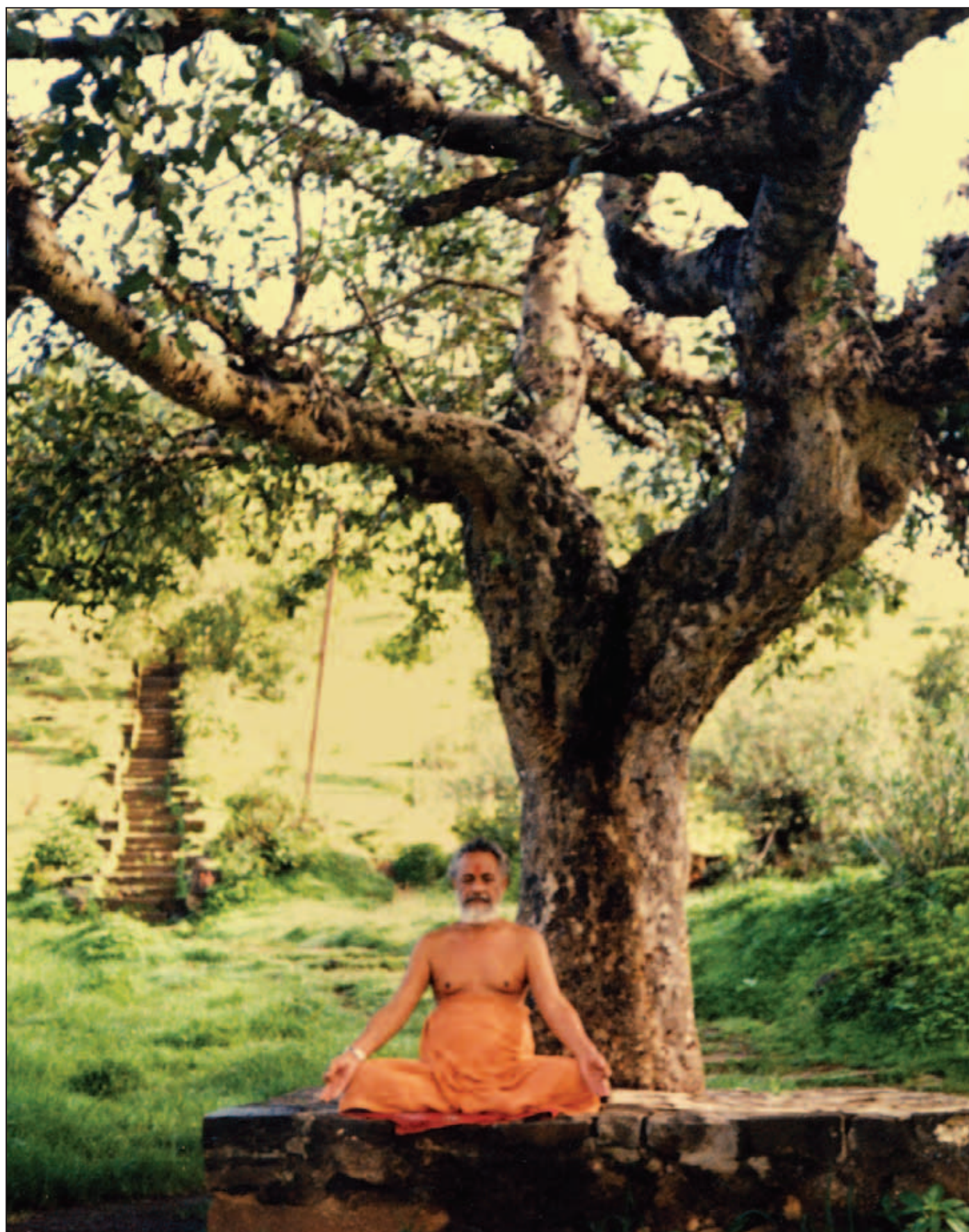




















ਫਤਹੀ (30 ਤਰੀਖ)
ਮਾਮਲੇ ਵਿਚ ਪਾਏ

ਮਾਮਲੇ

3.12.09

ਮਾਮਲੇ ਵਿਚ ਪਾਏ
ਮਾਮਲੇ

3.12.09



अल्मोड़ा से चला संत एक, छोड़ जगत का नाता ।
साधु जा जा जा ॥
शील शांति के रथ में बैठकर, रंग मजीठी ध्वजा फहरा कर,
अर्थ धर्म और काम मोक्ष के, पहिये है छहराता ।
साधु जा जा जा ॥
सत्य धर्म के अश्व जुता कर, ब्रह्मचर्य की रास थाम कर,
क्षणिक सुखों को लात मार कर, जग को जगाने जाता ।
साधु जा जा जा ॥
वसुधैव कुटुम्ब का कवच पहन कर, स्वान्त सुखाय का शस्त्र धार कर,
ब्रह्मानन्द का नाद बजा कर, धीरज ढाल सजाता ।
साधु जा जा जा ॥
मोह माया को दूर हटा कर, जग झंझट से कूद फाँदकर,
दिव्य ज्योति आनन्द कुटी पर, रथ को आ ठहराता ।
साधु जा जा जा ॥
काम क्रोध प्रकृति को वश कर, पाँच तत्त्व को चोटी पकड़कर
अध्यात्मवाद के समरांगण में, विजय ध्वजा फहराता
साधु जा जा जा ॥
बारह सितम्बर सैंतालिस को, पुण्य तिथि आश्रम की आई
गुरुदेव की हीरक जयन्ती पर, अध्यात्म रत्न की दीक्षा पाई ।
साधु जा जा जा ॥
सत्य धर्म के उभयवाद से, फूटी आभा 25 दिसंबर को,
अब परमहंस परिव्राजक, स्वामी सत्यानन्द कहाता ।
साधु जा जा जा ॥
अमर कीर्ति और अमर आप हो, पूरा विश्व है गाता,
अल्मोड़ा से चला संत एक, छोड़ जगत का नाता ।
साधु जा जा जा ॥

स्वामी धर्मशक्ति सरस्वती
रचना काल – 1962

© 2010 Bihar School of Yoga

All rights reserved. No part of this publication may be reproduced, transmitted or stored in a retrieval system, in any form or by any means, without permission in writing from Yoga Publications Trust.

The terms Satyananda Yoga® and Bihar Yoga® are registered trademarks owned by International Yoga Fellowship Movement (IYFM). The use of the same in this book is with permission and should not in any way be taken as affecting the validity of the marks.

Published by Yoga Publications Trust

First edition 2010

Reprinted 2013

ISBN: 978-81-86336-84-7

Publisher and distributor: Yoga Publications Trust, Ganga Darshan, Munger, Bihar.

Website: www.biharyoga.net

Printed by Kraftwerk, Gurgaon at Aegean Offset Printers, Greater Noida.

TIRTH YATRA II

The second volume of a
commemorative pictorial of
Swami Satyananda Saraswati's
pilgrimage through life on the
fulfilment of his twelve-year sankalpa of
peace, plenty and prosperity
for all of humankind during
Sat Chandi Mahayajna and
Rajasooya Yajna (1995-2007).



ISBN: 978-81-86336-84-7

